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SEPTEMBER 5, 1954



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## LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

### ► PRISON STORY LAUDED

As an Episcopalian and professor of criminology, I want to thank you for your cover story about Fr. Cooper's work at Wallkill Prison. Naturally, in my profession I am interested when any magazine puts the spotlight on rehabilitative personnel and programs in any American prison.

The American people need to know much more than they do about "the creeping revolution" that is going forward in many peno-correctional systems. It is especially important, in my view, that Christians develop awareness, not only of what is being done, but also of the very great need to do much more. I sincerely hope, therefore, that you will be able to run other materials from time to time on enlightened and truly sophisticated religious programs among the inmates of our prisons.

J. MARSHALL SNELLING  
RICHMOND, VA.

### ► CALLS IT 'LIQUOR' PROBLEM

Referring to your recent interpretation of Vital Issues (*ECnews*, July 25), we had been looking forward for some weeks for an expression from you on the *liquor* problem. It is doubtful if we should call it a "temperance" problem except that drinkers all individually find it a problem to determine just where their limit is. (Maybe it varies from day to day or from hour to hour!)

As you say, over-indulgence "may (?) cloud the brain." "It may produce a loss of self-control and moral judgment," etc., etc. Naturally the vast, influential and smart liquor interests like to get the matter into the emotional and political field and out of the ethical and scientific or logical field. Emotional leaders on both sides fall for that approach. Maybe they obtain greater salaries and donations from an emotional response! We hear too many arguments on both sides of the question regarding what the Bible writers said or did not say about drinking to bother with that phase of the argument now.

You properly advocate sympathy and understanding towards those who realize that they should not drink and that implies that we should carefully avoid the least sign of social pressure to induce or even to present an opportunity to anyone to drink. We know now what was not generally known in previous ages that wine is a mocker and, as you say in your article, the enticement to take on liquor is "first of all to (over) inflate his ego and sense of self-importance and well being and secondly to forget himself."

Comparatively recent studies have made it clear that therein lies the charm and the danger of the light drink. Why in the name of common sense we should indulge in this worse than useless extravagance calls for serious contemplation. Please continue to encourage such contemplation.

C. E. B. ROBERTS  
LOS ANGELES, CALIF.

(CONTINUED ON PAGE 2)



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### BACKSTAGE

A DIFFERENT twist in the routine of interviewing may be found in this issue in the well-done piece about *Forward Movement Publications*. Former editor, Canon Symons, turns reporter to present a word picture about his successor, and about what goes on at the office in Cincinnati, headquarters of the Publications. It must have been fun for Canon Symons to write the article, since he knew all the answers before sitting down at the typewriter. We hope readers will take advantage of the wealth of material found in the little Forward Movement booklets that are usually placed in the narthex of churches.

BISHOP BURRILL of Chicago was quite upset, and justified in being so, over the wire service treatment of his sermon in Chicago at the Catholic Congress. You will find his statement concerning "misinterpretation" of his views on page 13 of this issue.

WE CARRIED an article in our last issue by Harry W. McMahan on the subject of TV advertising, containing a possible message in regard to employment of similar methods by churches. Have just heard that a book, *The Television Commercial*, authored by Mr. McMahan, will be released on Sept. 13 by Hastings House Publishers, Inc., of New York City.

THE RECTOR of Trinity Church in

Redlands, California, the Rev. George W. Morrel, who penned "The Roman Who Knew His Bible" in this issue, has also been a busy man in the publication field. A native of Austin, Texas (born Aug. 26, 1917), Mr. Morrel is author of "The Orthodox Church and the Concordat"; "Religious Poetry and the Anglican Tradition"; "Contemporary Continental Theology" in "Christianity and the Contemporary Scene," and "Topics for Preaching." Certainly enjoyed his brief visit with us in Richmond when passing by this way.

WORDS AND pictures tell the story (page 23) of "The Episcopal Hour," a radio effort with the largest sustaining network of any continuing religious program. Produced at the Protestant Radio and Television Center in Atlanta, Ga., last year's Episcopal Hour programs reached 47 dioceses in 28 states. The Hour, made up of transcriptions, begins its ninth year of broadcasting on Oct. 24, and we wish everybody concerned God-speed in their attempt to bring to listeners a "wider variety of programs, aimed at both clergy and laity, men and women in all age and interest categories."

*Maurice E. Bennett, Jr.*

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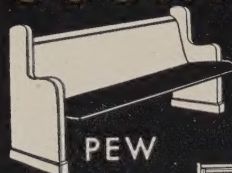
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### ► CHURCH SHOULD SPEAK UP

Please permit me to answer Miss Knox' letter (ECnews, July 25) about the Church being out of bounds when it speaks against an un-American ideal in our government or politics.

I would think that if Christ through His agency, the Church, is out of bounds in our government, then the Church would then be out of bounds in these United States of America.

We will all agree that Senator McCarthy's purpose is for the welfare of all of us Americans. But we do not all agree to his methods of using totalitarian ways to kick out a totalitarian type of idealism.

A good example of this is in World War II. We all knew Communism was unacceptable to the American way of life, or the Christian way of life. Yet we allied ourselves with an evil of Russia to stamp out the evil of Hitlerism. Did we defeat evilism? No! We still have it here today.

I do not like the investigation. I would rather have a courtroom trial where a person is tried by jury and not to be submitted to a public free-for-all with one layman acting as a judge.

Americanism is what every American God-fearing person should stand up for.

With no reflection on Sen. McCarthy, whom I honor deeply, I have no love for the type of investigation that ruins an American whose life is ruined because of a rumor or suspicion that plants an idea in an American employer that the released man is still a suspected person, when a courtroom would have declared him innocent. McCarthy's committee doesn't make this apparent.

I want all to understand right here and now. I am a Christian first, which in turn gives me the certain duty of being an American second. Somehow they go hand in hand.

Secondly, I refuse Communism which I could never submit to, without betraying my loyalty to Christ.

Christianity and Communism have only one thing in common, sharing. Two things make them both the opposite. Christianity owes its loyalty to God. Communism to the state. We are free with Christ or slaves to a state.

All of us Christians should always remember this when thinking of our Washington government. It took heaven to make Washington possible. Therefore, Washington is only second to heavenly authority. Let's not have everything for us decided by Washington, the capital, but Washington, the capital that obeys the authority of heaven.

When a Church can not warn its people of satan in Washington, Sacramento or Albany, then the Church has lost its meaning to America!

A/2C PAUL KENNETH EGGERS  
SELFRIDGE AFB, MICH.

### SUBSCRIPTION RATES

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Before I left Geneva the O'Hare's took me for a drive into the French Alps. First we visited a Children's Camp for American youngsters by the lake at Annecy. There I made the acquaintance of the two young Miss O'Hares, enjoying themselves, despite a touch of homesickness, in magnificent surroundings.

Later we moved on to the little mountain village of Annecy. Here there is a large tubercular sanatorium, but its chief claim to celebrity is its parish church. This is not merely a modern but a decidedly 'modernist' piece of ecclesiastical architecture, decorated by Matisse and other very 'contemporary' French artists. To me the whole thing was most refreshing and satisfying. The traditional styles of church architecture—Gothic, Byzantine, Baroque, Italianate, etc.—were all magnificent in the day when they were genuinely creative, but there can be no justification for merely imitating them in another age. A twentieth century church should be a recognizable creation of its own age—just as a medieval cathedral was.

Undoubtedly the very contemporary frescoes, tapestries, stained glass, mosaics, and sculpture at Annecy will seem rather strong meat for some delicate artistic stomachs, but again I feel sure that the experiment was worth taking, even though the final result is frankly a little unequal. In many ways contemporary art is closer in spirit and manner to the greatest periods in the history of Christian art than the rather dreary, naturalistic, representational religious art which has become conventional in the Church since the Renaissance. Creative contemporary artists like Picasso and Matisse have more in common with Byzantine mosaics, Russian icons, and medieval stained glass and stone carving than any of our religious artists have had since the Renaissance. The genius of Christian art must always be expressive and symbolic rather than representational, concerned to express underlying, half-hidden truths rather than merely to reproduce and record the surface facts. Christian art is a theological discipline and a merely naturalistic, representational art fails to dig beneath the surface of appearance and grasp and convey the underlying realities which the Christian Faith lays bare.

### **Bossey**

Before I left Geneva I visited my old friends at the Ecumenical Institute at Celigny, about ten miles from Geneva. The Ecumenical Institute, housed in the beautiful Chateau de Bossey, is one of the most important, and perhaps one of the least well known, activities of the World Council of Churches. Here gather, in an almost uninterrupted series of conferences, members of different Christian Churches from all over the world, seeking to discover, and not altogether in vain, a unity in Christ which transcends their very deep and real divisions. There are confer-

ences for theologians and philosophers at which the air is often suitably thick and the atmosphere heavily charged, but there also gatherings of pastors and parochial clergy, theological students, and lay people. There is a feeling at Bossey that the Institute should have more American visitors. When I was there a Conference for the laity was taking place at which there was not a single American representative. This is indeed regrettable. There lay

conferences are comparatively inexpensive; there is a fair amount of time allowed for rest and recreation; the surroundings are superb. They should be thought of as an opportunity for a mentally and spiritually profitable and stimulating vacation in one of the most beautiful parts of Europe and in an atmosphere of profound and delightful fellowship in one of the most beautiful

parts of Europe. If it were more widely known that such a privilege was readily available, more people would avail themselves of it.

Dr. Kraemer, the director of the Institute, had already left for Evanston, but his remarkable fellow worker, Mademoiselle Dietrich—so frail physically, so robust of mind—welcomed me warmly back to Bossey. She herself asked me to write something for *EC-news* which would bring the existence of Bossey to the notice of American readers. She told me that both she and Dr. Kraemer are retiring from the staff of the Institute very shortly. They have labored at Bossey for eight years and they feel that this is long enough to spend advising, leading, and guiding one conference after another. It is impossible not to sympathize with their feelings, but anyone who has ever attended a Bossey Conference will realize at once how sorely they will be missed.

### **Through Italy**

Perhaps the most vivid impression that comes into the mind of the driver as he speeds perforce through one fascinatingly interesting Italian city after another, without pausing for even the merest glance, is the ever present fact of overpopulation which is one of Italy's greatest and gravest problems.

I have never visited the Far East but I imagine that there also, as in Italy, the streets seem to teem with people. Even quite small towns and villages seem overcrowded.

At the pleasant little mountain village of Montecorno, in the Appenines, an interesting conversation over a glass of wine with a young man employed in the local mayor's office drew attention to more sad consequences of this embarrassing wealth of people from which Italy suffers—unemployment, social and agricultural as much as urban and industrial. Unemployment and a widespread poverty, contrasting glaringly with the visible prosperity of the more fortunate classes, is indeed the second most noticeable social characteristic of Italian life. The traveller sees the evidence of it everywhere.

Of course, Italy is by no means the only country which faces the problem of over-population. Many of

(CONTINUED NEXT PAGE)

# EUROPEAN DIARY

by J. V. LANGMEAD CASSERLEY

## A revolution that affects every Christian

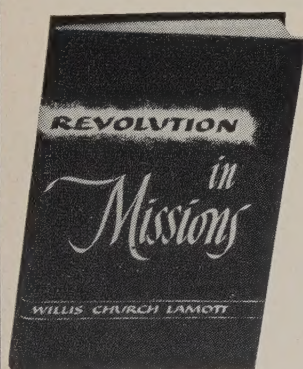
### Fifty years ago

Men thought of missions as concerned largely with the conversion of individuals from non-Christian religions in conveniently foreign lands. The missionary was an explorer, a teacher, and a leader. People spoke of "foreign missions."

### Today

The missionary has become a cooperative fellow worker with the younger churches which have been established throughout the world. The term "world mission of the church" is replacing that of "foreign missions," and the missionary movement is standing at the beginning of a new era.

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## EUROPEAN DIARY

(Continued from page 3)

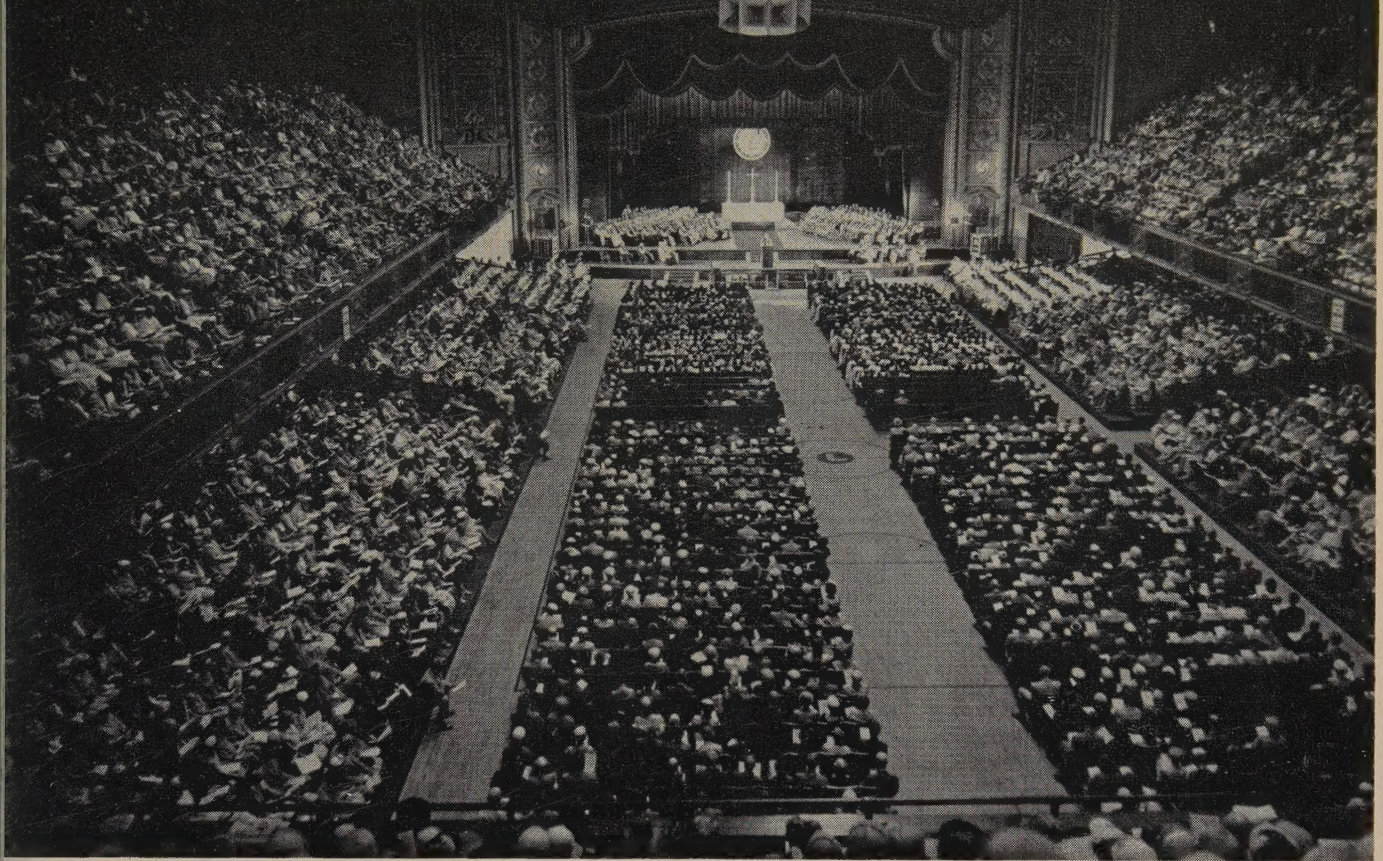
our so-called 'neo-Malthusian' contraception zealots believe that this is really the problem of the whole world. The mistake of the neo-Malthusians is the idea that overpopulation is caused by high birth rates and can be remedied by low birth rates. There is in fact no evidence to suggest that the enormous growth in the population of the western countries which started at about the beginning of the nineteenth century was caused by higher birth rates than in previous centuries. On the contrary all the evidence suggests that birth rates were more or less the same throughout this period. What brought about overpopulation were improvements in medical technique which drastically lowered the death rate, and which still continue to do so. The neo-Malthusian tactic of compensating for the consequences of a lowered death rate by lowering the birth rate also confronts us with a new problem, which is very much a twentieth century problem—the problem of the aging nation, in which there are more old people and retired pensioners, and fewer young workers to support them. We cannot discuss this problem here. Perhaps I shall be able to devote a "Christian Interpretation" to it when I get home. Meanwhile I would say this: while I agree with most of the moral theologians of our Church that the Roman Catholic attitude towards contraception is theologically unsound, I also think that the neo-Malthusian enthusiasm for contraception is sociologically unsound.

My young municipal official was a delightful person. He had studied in Switzerland and worked in the French resistance. He kept on saying, "J'aime beaucoup tous les etrangeres!" ("I like all foreigners very much!") If this enthusiastic regard for foreigners were universal the world might perhaps be a happier place. For the Christian, of course, there are no foreigners. "Now ye are no more strangers but fellow-citizens in the Household of God."

## CHRISTIAN INTERPRETATION

. . . will be resumed in this space in our issue dated September 19. Editor Casserley is currently traveling abroad. After having spent about a week in England, Dr. Casserley's itinerary called for visits to several cities in Switzerland, Italy and France.

# EPISCOPAL Churchnews



12,000 pack Minneapolis Auditorium for opening Congress Session

Don Berg Photo

## Second Anglican Congress Draws Attendance From All Over World

The worldwide unity of Anglicanism as well as the great tensions which it holds so neatly in balance were plainly evident from the very opening of the Second Anglican Congress.

This was no new demonstration but one which had not been possible on such a scale since a single previous meeting of the similar Congress held in London, England, in 1908.

To Minneapolis, in America's heartland, as if to pick up strings left dangling 46 years ago, came some 670 delegates and thousands of visitors. Included were archbishops, bishops, priests, and laity from 14 autonomous Churches in as many lands and a dozen "extra provincial" Churches not yet in established provinces.

They came to hear addresses, to discuss Church thought and life, to mix with members of many different people and races who share in the tradition of a great and historic part of the One, Holy, Catholic and Apostolic Church of Christ.

Delegates and visitors found hospitality at Churches and homes in Minneapolis and nearby communities. At St. Mark's Cathedral, eager welcomers from the diocese of host Bishop Stephen E. Keeler assisted with registration, dispensed refreshments and tickets to side events of the Congress.

Worshippers, jamming 12,000-seat Minneapolis Auditorium for the opening service, saw delegates in a 20-minute-long procession, grouped behind colorful banners identifying

the Churches from which they came.

They also heard calls for Christian unity, truth, and freedom from two chief leaders of the Anglican Communion.

American Presiding Bishop Henry Knox Sherrill, president of the Congress, urged realism with regard to "the stern facts of the world scene" and equally to the state of the Christian Church.

Mindful that many would go from Minneapolis to the World Council Assembly at Evanston, he said the Church could not be satisfied merely with increased cooperation between its branches; the goal is complete unity.

He scored "ecclesiastical isolationists" who ignore "the tremendous forces arranged against Christianity, the overwhelming convictions that the Churches hold in common, and the plain fact that God works His will in many ways and through many groups."

The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, ranking

primate of Anglicanism, said that the Church has always been engaged in the tensions of a two-fold struggle: "to keep God's revealed truth free from man-made fetters, and to keep Christian freedom always subject to God's truth."

The right balance has never yet been achieved for long, even by the Anglican Communion, he added.

"But our history has never let us for long forget the tensions."

The Archbishop, naming Scriptures, Sacraments, and the Ministry as the essential principles of the Church Catholic, held that no Church in Christendom uses all of them wholly as Christ wants.

Yet, he concluded, these three gifts of Christ give us confidence and hope in His service.

"They offer truth and they offer freedom: and the challenge and adventure of Christian Discipleship is that by continuing in their use we may grow in the knowledge of His truth and so grow in the freedom which His truth brings."

After the service, delegates faced the business ahead.

### **Congress Set-Up Is Answer To Delegate Participation**

The Lambeth Conference of 1948 decided there should be an Anglican Congress midway between every two Lambeth Conferences which would include bishops, priests, and the laity. Such congresses were not to be legis-

## **On This Anniversary . . . "No Bitterness"**

*The Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokwei (the Episcopal Church in Japan), is a man*



*Bishop Yashiro*

*without bitterness. His charity and forgiveness expresses his deep Christian conviction. In the United States attending the second worldwide Anglican Congress on the 9th anniversary of the dropping of the first atom bomb, the Bishop, in whose province are both Hiroshima and Nagasaki, said: "We do not forget, for no one who tries to be a Christian should ever forget the horror and cruelty of war, but we have long ago tried to forgive and have prayed that we also have been forgiven. After the war you came to us as conquerors who brought freedom rather than oppression. Now we shall always be friends." Bishop*

*Yoshiro said this is the great day of opportunity for Christianity in Asia. He believes that with the help of the "mother Church" Japan will be able to send her own missionaries to Asian people.*

lative or policy-making as each national Church in the Anglican Communion is autonomous. They were to be convened simply by invitation.

It was the Episcopal Church in the USA which made possible this second Anglican Congress. Once called it posed this question: How can nearly 700 people from 14 Churches scattered throughout the whole world, meeting together for some 42 hours over a period of 10 days, all share in the shaping of 4 statements concerning their religious faith?

For an answer one must understand

how the Congress was organized and what made it move steadily toward its goal. During those 42 hours uncounted thousands of words were spoken by topic speakers in prepared addresses. In smaller discussion groups the speeches were 'kicked around' and in the process more words were produced which were deftly channelled into statements finally emerging as something approximating Anglican thinking.

While the only other previous Congress (London, 1908) struggled with 7 points, at Minneapolis this year's Congress settled for 4 topics—*Our Vocation, Our Worship, Our Message, and Our Work.*

On the shoulders of 1 archbishop, 6 bishops, 2 seminary professors, and 2 laypeople rested the responsibility of presenting to the general sessions, attended by all delegates, addresses which would establish a foundation for the Congress' thinking.

Prior to the opening session, delegates had been divided into 20 discussion groups of about 30 people—each group having its own chairman and secretary. The groups were little cross sections of the Anglican Communion, each with its proportionate share of the Congress' bishops, priests, and laity.

After each presentation of a topic at a general session and armed with printed copies of the speaker's text, the delegates mushroomed out to their assigned group meetings. There, in two sessions that usually ran for a total of four hours, the groups using the printed texts of the topic ad-



*Canon Wedel leads typical discussion group*

Don Berg Photo

dresses, discussed and finally put together a statement of their own.

Once each group had prepared its statement, the chairman and secretaries met with an editorial board and the 20 statements were tightly compressed into a rough draft to be read back to another general session for the Congress' consideration.

The first reading of the rough draft statement was followed with a sentence-by-sentence, paragraph-by-paragraph discussion. Changes in both content and phrasing of the statements were referred back to the editorial board. In a final general session statements were given Anglican sanction and became official.

### Three Addresses Set Up Basis for First Topic

"Though complete agreement may never be achieved, harmony in discussions of spiritual problems is particularly desirable in this age so brutally characterized by tyranny's tireless efforts to destroy freedom and faith."

Thus President Eisenhower, in his letter of greetings to the Anglican Congress, touched on a theme which was to be often repeated in the deliberations at Minneapolis.

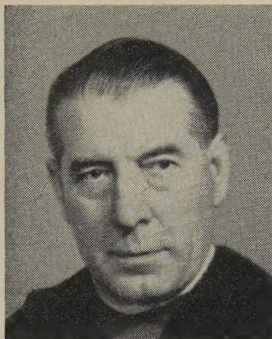
The Bishop of London opened the discussion of the first theme, on "Our Vocation," with an address entitled "The Position of the Anglican Communion in History and Doctrine." Dr. Wand said, in part, that "if anyone were to ask me to put in a single sentence what I believe to be the position of the Anglican Communion, I should say that it strives to give expression to the full teaching of the Bible as reflected in the continuous history of the Christian Church."

Although Bishop Wand made it clear that he represented the Anglo-Catholic tradition in the church, he insisted that it is the genius of Anglicanism to hold both catholic or protestant traditions in a comprehensive balance. He said that this involves both "faithfulness to the original foundation of the church and a constant adaptation to the changing circumstances."

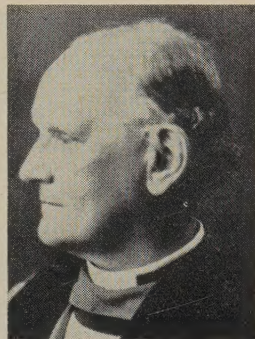
Bishop Wand traced the origin of the catholic and the protestant aspects of Christian doctrine to the two fundamental ideas of Grace and Faith. He pictured the tension between the two but insisted that neither must be neglected. "Our position in doctrine is comprehensive," he said. "If our doctrine contains am-

## Statement: "Our Vocation"

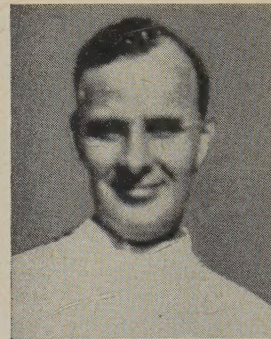
*Three addresses were delivered to general sessions of the Congress during its second day in connection with the first topic—Our Vocation. The first was by the Rt. Rev. and Rt. Hon. J. W. C. Wand, D.D., Bishop of London: The Position of the Anglican Communion in History and in Doctrine. The second was by the Most Rev. Philip Carrington, Litt.D., D.C.L., S.T.D., D.D., Archbishop of Quebec: The Structure of the Anglican Communion while the third was presented by the Rev. J. P. Hickinbotham, M.A., Professor of Theology in the University College of the Gold Coast whose subject was: Our Place in Christendom and Our Relations With Other Communion. The statement based on these three addresses follows:*



Wand



Carrington



Hickinbotham

### I. Our Vocation

God calls our whole Anglican Communion to worship Him and to obey His will, to receive the gifts which He offers to us in Christ, and to proclaim and practise the Christian faith in the power of His Holy Spirit. Our answer to the call means a personal and corporate knowledge of Jesus Christ and active discipleship in every sphere of daily living.

The Anglican Communion is a fellowship of Churches at one and the same time Catholic in seeking to do justice to the wholeness of Christian truth, in emphasizing continuity through the Episcopate and in retaining the historic creeds and sacraments of undivided Christendom; and Evangelical in its commission to proclaim the Gospel and in its emphasis on personal faith in Jesus Christ as Saviour. In loyalty to the New Testament it is free in its quest for truth, in the faith that Christ is the Lord of all Truth.

Truly to be an Anglican is to combine within oneself both Catholic and Protestant traditions in a dynamic relationship. The tension between these different traditions becomes creative when it is held in charity. Indeed a like expression of these different emphases should characterize the life of every dio-

cese. If Anglicanism did not preserve variety in unity, it would make a poorer contribution to the Church Universal. It is our costly responsibility to hold together these loyalties in mutual forbearance, trust and cooperation in the Church's work and mission.

Fundamental to the nature of the Church is its evangelistic witness both in non-Christian and in nominally Christian lands. Through constant adherence to this primitive and permanent mission our Communion will obey its Lord and strengthen its fellowship. We therefore call all members of the Church to new dedication, that our witness may become increasingly effective and widespread.

Secondly, we identify ourselves with the Appeal to all Christian People made by the Bishops at Lambeth in 1920, and we affirm the four principles of unity contained in the Lambeth Quadrilateral, namely: (1) The Holy Scriptures, as the record of God's revelation of Himself to man; and as being the rule and ultimate standard of faith; (2) The Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief; (3) The divinely instituted

(CONTINUED ON PAGE 31)

biguities, those ambiguities are already to be found in scripture."

The Archbishop of Quebec, Dr. Philip Carrington, spoke on "The Structure of the Anglican Communion." He pointed out that although there is no central authority which exercises jurisdiction over the member churches of the Anglican Communion there are many things which unite Anglicans everywhere. He mentioned, as examples, the Lambeth Conference, loyalty to the See of Canterbury, the Prayer Book and the

botham, professor of theology in University College of the Gold Coast, made the concluding address on the first theme. His subject was "Our Place in Christendom and Our Relations with Other Communion." He said that he was speaking with the Assembly of the World Council of Churches clearly in mind and reminded his Anglican audience that "our Anglican Communion is only a minute fraction of the total company of Christians on earth." Professor Hickinbotham stated that Anglican think-

use and enjoy to the full the degree of unity we already possess . . . (and finally), reverence for freedom and ability to rejoice in variety within the Body of Christ." "Perhaps a pilgrim Church needs to fear the neatness and the security which can be had by staying at home more than the untidiness, the anxieties, and the gropings for the path which are the lot of all who go on trek."

In this discussion of the Vocation of the Anglican Communion it was evident that Anglicans are perhaps more conscious of the disunity of Christendom than any other communion, and for the reason that they seek to hold within one single communion most of the conflicting opinions and historic traditions which divide the universal Church. Anglicans discovered at Minneapolis that there was a greater unity within Anglican Communion than some had supposed.



St. Paul Pioneer Press Photo

"First Ladies" greeted by Minnesota ladies.\*

common faith of the Creeds, the Anglican Congress itself, and the recent transformation of St. Augustine's College, Canterbury, into a school of advanced studies for the whole Anglican Communion.

The Archbishop concluded his paper with a call to the "Old Time Religion" as the Anglican Communion has received it. "We stand for the old historic Christian religion," he said. "We want it in its fulness but without those dogmatic and liturgical developments which are foreign to the primitive period. We believe in a holy ecumenical church after the Evangelical and Catholic and Apostolic pattern. . . . We stand together for that true ecumenical Christianity, as it was before our divisions, as it will be in the future when all our divisions are healed, and it is God's good pleasure to bring in His Kingdom."

The Rev. Professor J. P. Hickin-

ing upon the subject of Church United starts from two convictions, that "the Church of Christ ought to be one visibly united society" and that, in fact, it is visibly divided.

He maintained that no one Christian Communion can give the fulness of the Christian witness today because of the divisions of Christendom. He stated the need for four qualities of mind: "That we should treat Church relations as a matter of discipleship, not of diplomacy. Our communions are not sovereign states free to follow their own interest or their own judgment; we are sundered groups of God's children who are bidden by the one loving Father to be reconciled to each other. . . . The second quality is that of intellectual honesty and open mindedness. . . . The third, is eagerness to

\* From left to right: Mrs. Sherill, Mrs. Fisher, Mrs. Lloyd M. Thorburn, President of Woman's Auxiliary of Minn. and Mrs. Harold E. Blodgett, luncheon chairman.

## Two "First Ladies" Talk To 1300 Minnesotan WA's

Overflowing the ballroom of the Hotel Nicollet, more than 1,300 women attended the Woman's Auxiliary luncheon during the Anglican Congress at Minneapolis.

They came for fellowship — and to hear Mrs. Geoffrey F. Fisher, wife of the Archbishop of Canterbury, and Mrs. Henry K. Sherrill, wife of the presiding bishop.

Hailing the contribution of women to the life and work of the Church, Mrs. Fisher said nevertheless that they are not doing all they can.

"Many Church women have opportunities as speakers, fewer of us are writers, and fewer still are and have been great social reformers," she said. "God gives us a message to deliver. Where we have opportunity to speak and write, we must accept it as a most serious responsibility. And we must pray that such opportunities may be extended in all parts of our great Communion, to such women as have this gift and who feel called by God to minister it to His glory and the edifying of His body."

Mrs. Sherrill, who introduced the Archbishop's wife, thanked the women of Minnesota for giving delegates and visitors to the Congress such a cordial welcome.

"Surely," she said, "this gathering makes us acutely aware that no matter what part of the world we may live in, we are very truly just one Church Family of the Anglican Communion."

## Liturgical Authorities Discuss Second Topic

The second topic at the Anglican Congress, "Our Worship," was presented in addresses from the Rev. Dr. Massey Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific, Berkeley, and the Dean of Lincoln, Bishop Colin Dunlop.

Dr. Shepherd, who spoke on "Our Anglican Heritage of Common Worship," discussed the history and development of worship and of the Prayer Book services. He pointed out the debates with the Puritans and the continental Reformers and showed how the Anglican Church appealed not only to the New Testament, but also to the early Fathers of the Church in the development of Anglican worship.

Dr. Shepherd suggested that there are basically "two Eucharistic liturgies in the Anglican Communion, which stem from the first two Prayer Books respectively. The most significant difference between the two is in the position of the Prayer of Oblation and the benefits of Communion. In the First Prayer Book, this prayer formed part of the Prayer of Consecration and therefore preceded the act of Communion. But in the Second Prayer Book, the act of communion was placed immediately after the Words of Institution, and the Prayer of Oblation was shifted to a position after communion.

### Raises Issue

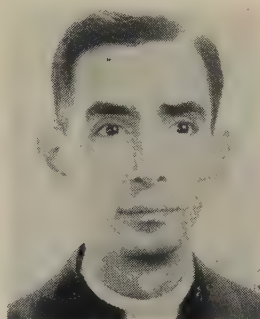
There are other differences (among the various liturgies in use throughout the Anglican Communion) . . . but the basic difference between the two types of Eucharistic liturgy is centered in the Oblation, whether it is made before or after communion . . . (this) raises a very fundamental theological issue, debated since the time of the Reformation; namely, the nature and character of the Eucharist as a sacrifice."

Dr. Shepherd then analyzed the catholic and the evangelical interpretation of the Eucharist as sacrifice and suggested that the tension between the two might be resolved when (in words which he quoted from Father A. G. Hebert) "it is insisted that the sacrificial action is not any sort of re-immolation of Christ, nor a sacrifice additional to His Sacrifice, but a participation in it. The true celebrant is Christ the High Priest, and the Christian people are assembled as members of His Body to present

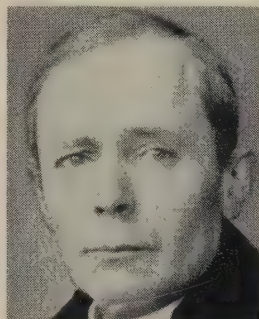
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## Statement: "Our Worship"

*On the fourth day of the Congress, in order to establish a basis for the delegates' thinking on Our Worship, two distinguished liturgical authorities delivered addresses. The first was by the Rev. Massey H. Shepherd, Ph.D., S.T.D., Professor of Liturgics in the Church Divinity School of the Pacific (recognized as the outstanding authority on liturgics in the American Church) who discussed: Our Anglican Understanding of Corporate Worship. Dr. Shepherd was followed by the Rt. Rev. David Colin Dunlop, M.A., Dean of Lincoln, whose subject was The Liturgical Life of the Anglican Communion in the Twentieth Century. The statement based on these two addresses, as finally approved by the Congress, follows:*



Dr. Shepherd



Dean of Lincoln

### II Our Worship

Anglican worship is Scriptural in theology, intelligible in language and conduct, and corporate in expression. It must be the ordered worship of the Church. In our worship, we accept by faith God's gift of himself to us and in praise, penitence and prayer we offer ourselves for His service, seeking to become instruments which He may use for the extension of His Kingdom.

The Book of Common Prayer is a principal bond of unity between and within the Anglican Churches, and is of high importance in interpreting our worship and doctrine to other Communion. While varieties in forms of worship are legitimate in our Communion, the degree of variation should not be such as to disrupt our unity. Where more than one language is in use in any diocese, public worship should normally follow a common form and so unite the people of various languages and races. Loyal obedience to the authority of the respective Provinces or Churches in the Uses which they permit is essential to the well-being of the Church. Unauthorized deviations from these Uses by individuals or groups are harmful to the life of the Church and make more difficult the sharing of the people in common worship. This should be stressed in the training of candi-

dates for the ministry. At the same time a measure of authorized variety is in keeping with the traditions of the Church, and also provides opportunity for controlled experiment leading to revision in forms of worship. Moreover we should encourage, under due control, informal devotional services and meetings

for prayer which give opportunity for a freer expression of the spiritual life of the people and supplement the prescribed services of the Church.

We ask that when branches of our Communion revise their forms of worship they inform other branches and consult with them, so that we may both learn from one another and also remain in common accord on the essentials of our Anglican Liturgical heritage. We recommend the preparation of a volume setting out and explaining the Uses of our various Churches.

We welcome the Liturgical Revival which is finding expression both in the Parish or Family Communion and in the rediscovery of the corporate nature of all public worship. Where the Parish Communion is made the principal act of common worship, the teaching and prophetic function of the Church through the Ministry of the Word should be properly safeguarded. When the Parish Communion is held without the Office of Morning Prayer, we commend the suggestion in "A Liturgy for India" that Psalms and readings from the Old Testament be included in the Communion service. At the same time we emphasize the devotional and evangelistic value of Morning and Evening Prayer

(CONTINUED ON PAGE 31)

# AS THE MAN SAID "LOOK AT THE BIRDIE"



One of real Congress achievements was the sharing of fellowship between peoples from distant lands. Here, the Rev. I. Masih (left) of Pakistan and Bishop William D. Horstick of Eau Claire get acquainted as they register.



Minneapolis

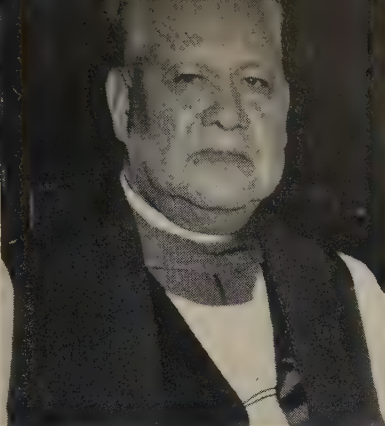
The Presiding Bishop and the Archbishop



Outnumbered is David Bronson, left, National Council member from Minneapolis, representing Diocese of Minnesota, as he "horns in" on three delegates from Connecticut: former governor, Raymond E. Baldwin; Bishop Gray; and the Rev. John H. Esquirol.

People were happy in Minneapolis during the days of the Anglican Congress—as Christians should be. And they found the world a grand place as they came from its uttermost parts to what some must have felt was the uttermost part of the world. And one of the things which made both delegates and visitors happy was the hospitality of the people of the Diocese of Minn.

PHOTOS BY DON BERG



*Missionary Bishop of Mexico at Minneapolis conclave . . . the Rt. Rev. Efrain Salinas.*



*Delegate W. H. Siegmund of Los Angeles diocese . . . chairman of Eighth Province lay work*



*Kimono and sari lent Eastern flavor to styles during Midwestern gathering. In this group are delegates from Church of India, Pakistan, Burma, and Ceylon, and (at far left) the Church in Japan. Bishop de Mel (right), from Ceylon, was a Congress speaker.*



*Bishop Mallett of Northern Indiana chats with Dr. Don Frank Fenn of Baltimore as the opening service is about to begin.*



*Congress Church steps are scene of this friendly encounter as Bishop Howells of Lagos greets Bishop Peabody of Central New York*

before God His Sacrifice, and to be themselves offered up in sacrifice through their union with Him."

He pointed out also that this principle of identification repudiates "certain mediaeval developments, notably the habitual celebration of the Eucharist without the communion of the people; or the notion that the offering of the Eucharist is the concern of the individual priest rather than of the assembled church; and, above all, any idea that in the Eucharist we offer a sacrifice to propitiate God. We offer it only because He has offered the one Sacrifice, once for all, in which we need to participate."

The Dean of Lincoln, who spoke on "The Liturgical Life of the Anglican Communion in the Twentieth Century."

The Dean, in his particularly witty address, spoke pointedly and sometimes sharply against the increasing tendency in home and Church to avoid a free acknowledgment of authority.

"Compliance with a command, only when compliance is seen to be prudent, has taken the place of obedience because obedience is due," he charged.

### **Back to Pagan Days!**

Dean Dunlop outlined many changes that are being made in the liturgies of the Anglican Communion and urged the leaders of liturgical thought to go back behind the mediaeval world to the Church "of the days of Pagan ascendancy in the world, the Church in the age of the Barbarian invasions,—it is to this epoch that we unconsciously look for our liturgical inspiration. For the medieval models of worship are quite out of fashion; it is the Eucharist in the days of Ambrose or Gregory which holds our gaze."

The Dean urged all members of the Anglican family to keep in touch with one another in the development of the liturgy. "We all pray for the day when Christendom will be outwardly one," he said, "and when our divi-

sions will be healed. At that glorious hour to claim to be a Lutheran or a Roman Catholic or an Anglican will be little more than making a historical assertion. But 'til that hour comes it is of high importance that we maintain our common life of faith and worship in its traditional and distinctive Anglican form. In this vocation and duty the quality of our Books of Common Prayer matters much."



Don Berg Photo

Host Bishop Keeler . . . tired-happy!

### **Missionary Mass Rally Is Held in St. Paul**

Playing second fiddle to its twin city during most of the Anglican Congress, St. Paul momentarily took the spotlight away from Minneapolis at a mass missionary meeting at St. Paul Auditorium.

Twenty-two primates, archbishops, presiding bishops, and Episcopal leaders of the Congress were present behind the speaker's stand. Under their feet stretched a red carpet, across an expanse of ice that had covered the floor for the local appearance of an Ice Follies show.

The warmth—or was it enthusiasm?—of 6,000 listeners melted widening pools of water before the stand, as three missionary bishops urged increased zeal in mission work throughout the world.

Speaking: the Rt. Rev. A. W. Howells, assistant bishop of Lagos, Nigeria; Bishop William J. Gordon Jr. of Alaska; and the Rt. Rev. H. Lak-

dasa Jacob de Mel of Kurunegala, Ceylon.

"Those who do not believe in Christian missions are 'kicking against the pricks,'" said Bishop Howells.

He pleaded for the older Churches to help extend the work of evangelization in West Africa by sending more men and women to aid at African training colleges, and by sending money to build and equip more training centers.

"We are like a child who is trying to walk," he alluded. "Will you not hold us by the hand?"

Bishop Gordon, recalling an experience when he was lost in the Alaskan snows, illustrated the responsibility of Christians to the people of the world.

"There are millions of people," he said, "who have never found anything certain in this life. They are not only in the unevangelized places of the world, they're among us. And we can see if we look very close, that they are seeking something. Something that only our Lord Jesus Christ can give them.

"They are seeking something that they can follow, and you and I as Christians, as missionaries, at home and abroad, have the unique responsibility and opportunity of pointing out the hard and fast trail to them."

Bishop de Mel, in eloquent Oxonian English, cited the opportunity for the Church amid the confusion resulting from new independence of nations in Southeast Asia.

"The accent must not be on efficiency, but holiness," he instructed. "Holiness is the unanswerable argument to the people of the East . . .

"To us comes the lesson to think glorious thoughts of God and to serve him with a pious mind."

### **Japanese Delegation of 30 Included 6 Women Members**

Cover Story

Five of the six women members of the Japanese delegation to the Anglican Congress are shown on the cover photo, with some laymen and clergy in the background.

In all, there were 30 members in the Japanese group at Minneapolis, including five bishops, eleven priests, eight laymen and the six women.

It was just nine years ago that the first atom bomb was dropped over Japan. (See statement on Page 6 by Bishop Yashiro of the Holy Catholic Church of Japan.)

### **The First Installment**

*As the news deadline for this issue of ECNews is reached, the Anglican Congress has run through 8 of its 10 days but from a standpoint of being able to report its accomplishment, the Congress has reached only the half way point. The 24 columns in this issue devoted to the Minneapolis meeting is actually just the first installment. In our next issue ECNews will conclude its full-coverage reporting of this second Congress.*

# THE CHURCH ACROSS THE NATION

## Chicago Bishop Views 'Unity' In Catholic Congress Sermon

It is the considered opinion of Bishop G. Francis Burrill of Chicago that Church unity cannot be brought about by "compromise, by political maneuver, by vote of selected representatives of any fragment of Christianity."

That is what he told delegates to the Catholic Congress in Chicago in his sermon at the two-hour Solemn Congress Mass (a Votive Mass of the Holy Trinity) which concluded the three-day conclave, held in the Chicago Stadium and sponsored by the American Church Union.

Christian unity "will only be achieved by reunion . . . with the Catholic Church, the Body of Christ," Bishop Burrill declared. In part of his sermon he asserted:

"Some times we are aware of feelings of deep anxiety among those who would have Christian unity at any price. We hear people say, 'This is the Church's last chance,' 'We must unite or be destroyed by the evil powers of atomic energy.'"

"I am convinced that this is heresy. Our Lord has promised that the gates of hell shall not prevail against His Church—to believe otherwise is to deny the sovereignty of God and the victory that is His.

"Let us never be tempted to achieve union by unworthy devices or cheap compromise. By all means, let us live in charity with each other, recognizing our sinfulness and ignorance, but never compromising the truth for expediency or temporal ends.

"Reunion is God's program, not ours, and there is ample evidence that reunion goes on apace in wor-

ship and sacrament. There is a growing appreciation of the Liturgical Year, of prayer and retreat, of religious orders and vocation. Reunion does not need to be enacted by men in the legislative process. It is born of the Spirit in His Body, the Church."

At the highly ritualistic service closing the Catholic Congress (Bishop Burrill was presented hand-made vestments as a gift of a Japanese group; see cut), the procession of 375 included more than 50 archbishops, bishops and prelates in an array of robes, copes and mitres. Each high dignitary had two attendants beside him holding back the edges of his cope.

The procession was led by a color guard of service personnel, followed by visiting acolytes, seminarians, members of religious orders, visiting ministers from other Christian bodies, clergy from other branches of the Catholic Church, and Anglican clergy. Then came prelates of Orthodox and other Catholic churches and their representatives. Magnificently attired in purple robes were two Orthodox bishops, the Most Rev. Metropolitan Andrey of the Bulgarian Church and His Grace Dionysius, Russian Orthodox Bishop of Chicago, Minneapolis and Mid-West Archbishopric.

In the sanctuary procession were Bishop DeWolfe of Long Island, celebrant; the Rev. Russell K. Nakata of Chicago, deacon; the Rev. Birney Smith of Evanston, sub-deacon. Also Bishop Burrill, president of the Congress; the Rev. Canon Albert J. du-



*Bishop Burrill in gift vestments*

Bois, assistant priest; the Rev. Harold Riley and the Rev. Albert W. Hillestad, deacons of honor; the Rev. Fathers Wetherell and Miller, chaplains, and an honor guard of lay members of the American Church Union Council and Executive Board.

### *Wrong 'Interpretation'*

Anxious to clarify "misinterpretation" of his Chicago sermon, Bishop Burrill issued the following letter:

"It has come to my attention that a wire press service release covering my sermon at the Catholic Congress . . . has been in grave error.

"Throughout the release, my references to 'Catholic Church' are interpreted as meaning the 'Roman Catholic Church.'

"This, of course, is a common error, but as my address had to do with reunion, it made me appear to say that there could be no reunion except with the Roman Catholic Church. This is quite in error, and I wish to correct this false interpretation.

## Illness Forces Archbishop to Miss Opening of Second Assembly

Suffering from what was reported as "dizziness," the most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury, was forced to miss the opening service of the World Council of Churches' Second Assembly in Evanston, Ill., on Aug. 15 and the Festival of Faith later the same day at Chicago's Soldier Field.

Substituting for the Archbishop

was Bishop G. K. A. Bell of Chester, chairman of the Central Committee of the W.C.C., who led prayer at the opening service in the First Methodist Church, and read the Archbishop's statement at Soldier Field.

As the great world-wide Second Assembly got under way, with representatives of 161 churches in 48 countries in attendance (an esti-

mated 125,000 jammed Soldier Field), news of the Archbishop's illness came from Dr. Samuel McCrea Cavert, executive secretary in the U. S. for the World Conference of the W.C.C.

Many bishops and clergy who had been in Minneapolis journeyed to Evanston for the Second Assembly, the theme of which is "Christ, the Hope of the World."

## Action in Albany

Another diocese has voiced its opposition to changing General Convention site from Houston to Honolulu.

The Standing Committee of the Diocese of Albany, meeting in Albany, N. Y., this summer, adopted a resolution "deploring the decision" and stating that "while we are certain that the Church in Hawaii will make every effort to make this a memorable Convention we are convinced that the choice is unwise at this time . . ." They gave these reasons:

"We are in the midst of a special campaign for extra funds to construct new buildings and to meet other needs of the Church.

"To hold General Convention in so distant a location will involve traveling expense which cannot be justified when we are in the midst of such a campaign.

"Attendance will be greatly limited because of personal cost, and the Convention, therefore, will not be truly representative of the broad basis upon which this Church exists.

"Such a Convention will create a false impression of the Church's resources and will raise questions both as to our need for funds and the wisdom with which we administer the monies of the Church. More particularly it may create a doubt in the minds of those attending as to the needs of the Missionary Districts of the Church."

The resolution also recommended that "if it be possible at this late date, a centrally located site be selected, and that the program of the Convention be limited to the necessary business of the Church so that the cost of the General Convention be reduced and, at the same time, the greatest possible number of persons be able to attend."

The committee further resolved that "copies of this resolution, with the notation that it is endorsed by the bishops of the diocese," be sent to the Presiding Bishop, the bishops of the Church having jurisdiction, and to all diocesan standing committees.

## Church 'Health' Good

America's religious health has never been better than now, statistically speaking, reports the National Council of Churches.

According to 1953 figures from the Yearbook of American Churches, NCC said that the U. S. has more church members, more Sabbath school members, more churches and more ministers than at any other time in

its history. Church giving is also at an all-time high, and church building has expanded eight-fold since 1940.

The Episcopal Church, still in seventh place among major religious bodies, recorded a membership of 2,550,831, a gain of 67,944.

The first six of the major U. S. Church bodies with more than 1,000,000 members are Roman Catholic Church, 31,476,261; Methodist Church, 9,151,525; Southern Baptist Convention, 7,883,708; Jewish Congregations, 5,000,000; National Baptist Convention, U.S.A., Inc., 4,526,847; National Baptist Convention of America, 2,606,510.

Of the six major faith groups, the "big three" are Protestants, 55,000,000; Roman Catholic, 31,000,000; and Jewish, 5,000,000, followed by Eastern Orthodox with 2,100,171 members; Old Catholic and Polish National Catholic, 366,088, and Buddhist, 63,000.

Six out of every ten persons are on church rolls with 30,000,000 joining churches since 1940. This brings total membership of all religious bodies in the continental U. S. to 94,842,845, an increase of 2.8 per cent between 1952 and 1953.

Church school enrollment jumped three times faster than church membership. An 8.1 per cent gain brought the total to 35,389,466—mostly young

people in Protestant Sunday schools. This all-time high, including 2,741,929 teachers and officers, represents 22 per cent of the nation's population.

Places of worship—churches and synagogues—increased 1.5 per cent, with the 9,082 additions in 1953 making a grand total of 294,359.

Clergymen in charge of local churches increased from 183,899 to 207,618, and the total ordained—including those retired and engaged in non-pastoral work—is 338,250. NCC said the record of clergymen with charges is incomplete—from 200 of the 268 religious bodies.

Last year's figure for church building is \$474,000,000 for new construction as compared with \$59,000,000 in 1940.

And people contributed 8.9 per cent more to Protestant and Orthodox churches than in the previous year. The total—a per member average of \$41.94—was \$1,401,114,217. Figures are not made available by other religious bodies, but independent estimates indicate the grand total exceeds two billion dollars a year.

"... The unrelieved world crisis," said Dr. Benson Y. Landis, editor of the Yearbook of American Churches, "may contribute to the accelerated pace of the turn to the churches, but it must be remembered that there has been one crisis after another that has brought no sustained gains to the churches."

Other contributing factors to the growth of church and Sunday school membership, Dr. Landis said, were a phenomenal increase in the birth-rate; effective evangelistic efforts of the churches, and population moving from city to suburbs, with an accompanying increase in new churches to serve them.

And to explode a widely-held notion that there were more religiously-minded Americans 100 years ago than now, the Yearbook shows that less than 20 per cent of the population held church membership in 1850. More than three times this percentage now are members.

## Study Courses Popular

Seabury Press in Greenwich, Conn., reports that orders for *Interim Church School Study Courses* have flooded its offices with the total number of curriculum publications shipped in the current year already exceeding the 1953 volume of 75,000 pieces.

This figure represents only a part of the curriculum publications handled through the retail operation of the Press—many are shipped directly from outside points.



*The Rev. Stanley Smith accepts 350 Bibles for the spanking new St. Luke's Hospital in Houston, from O. T. Goldsmith of Gideon International, in brief ceremonies in lobby.*

*Interim Church School Study Courses* is a project put into effect two years ago by the Department of Christian Education and the Seabury Press to handle church school needs until the new curriculum is ready. Actual work on it began in the spring of 1947.

The Children's Division of the Department—with the assistance of a committee of clergymen and church school teachers—screened, tested and finally analyzed the best materials available from all possible sources. Their selections and analysis first appeared in 1952-53. In 1953 and again in 1954 this catalog of courses was revised to include the most up-to-date information available.

Seabury personnel, particularly the shipping department, is making every effort to ship orders the day they are received to get materials into the hands of the teachers as soon as possible.

## Visitors Impressed

This isn't necessarily a wide consensus of opinion, but one visiting Church dignitary, here for the Anglican Congress, seemed to sum up the views of many of his colleagues when asked the stock question: "What do you think of America?"

"The United States has succeeded in absorbing a welter of different peoples and making them into a nation—a great achievement.

"As I go about the streets I hear every European language spoken, and yet everybody is an American, and what is more has learned a great affection for America."

This was the thought of the Rt. Rev. Robert S. Taylor, Bishop of Pretoria, South Africa. During an interview in New York, just prior to the Minneapolis meeting, he stated that "coming from a country that also has a large number of racial groups, we too are trying to build them into one nation."

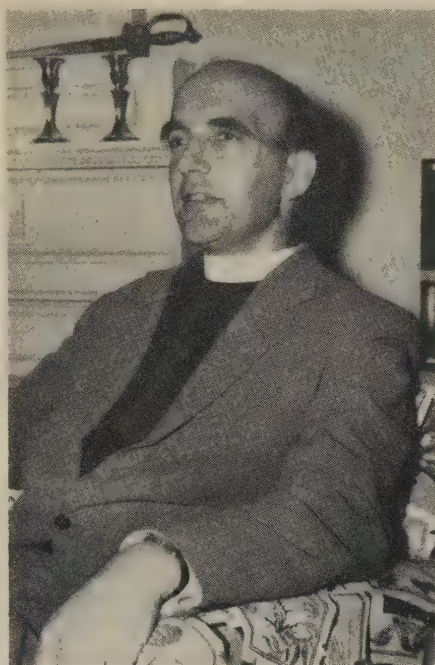
So that the bishop could meet a number of Americans from all walks of life, a reception was thrown for him at the home of Gordon Langley Hall, religious dramatist.

Here he talked about the diocese he serves where there is a population of 13,000,000 with eight and a half million Negroes, two and a half million white people, one million of mixed origin and a half million Asiatics, mainly Indians with some Chinese and Malays.

Bishop Taylor told his fellow guests that he considered the greatest value of the Anglican Congress was its opportunity of fellowship and worship. "When we get back to our own dioceses we shall have a

greater appreciation of the living fellowship."

He expressed his thanks to the Episcopal Church for allocating funds that allowed South Africa to send to the Anglican Congress two Negro priests who had never been outside their own country. This experience, said Bishop Taylor, "will color their entire ministries."



*Bishop Taylor: Living fellowship*

Meanwhile, first comments of other visitors from abroad were also about the American people. After only two days in the United States, the Very Rev. Weston H. Stewart, Anglican Bishop of Jerusalem, and Mrs. Stewart, said they were immensely impressed with everything they had seen and with the courtesies shown them by cabmen, elevator operators and porters.

"Why only this morning I had a wonderful discussion with a Jewish cabdriver," Bishop Stewart remarked and his wife added: "we knew we would find generosity and hospitality in America."

His description of his work in Jerusalem gives a graphic picture of the problem of Moslem and Jew. "... Jerusalem is split into two halves and there is no communication between the two sections except by a single telephone line that is watched constantly.

"The Arabs resent British and American policy on the Israel question and are more against the Americans than the British.

"The people of Israel are desperately anxious to be independent but they are also completely dependent on the United States for funds. Jerusalem is more completely

divided than Berlin into Israeli and Jordanian spheres."

"In order to do our own evangelistic work in Jerusalem," Bishop Stewart thought, "it is immensely important that our own Christian Church should be united.

"The second part of our work is our public relations with other branches of the Christian Church. In Jerusalem we have them all—Greek Orthodox, Roman Catholic, Armenian, Syrian, Lutheran, Presbyterian, Southern Baptist and Quaker.

"Our third work is the pastoral kind among our own people. We now have a large number of Americans working in the oil fields of Iraq and around the Persian Gulf area. There is the American University at Beirut, and also several charitable foundations with working headquarters in the area such as the Ford Foundation and the UN.

"Many Americans are engaged in trying to rehabilitate the Middle East. Around the Persian Gulf, land that was desert 12 years ago now has hundreds of oil workers working upon it."

## Speaking Engagements

Aside from interviews, bishops, priests and other delegates—since the Anglican Congress—are filling speaking engagements throughout the United States. Following is a partial list of engagements through Sept. 30, reported by Mrs. J. W. Witherspoon, director of National Council's Speakers' Bureau. The list includes only engagements where the actual date and parish are known to the Bureau. (Many engagements were left up to individual dioceses. Dates and locations of such engagements may be obtained at various diocesan headquarters.)

### August 29

► *Albany*—Lake Placid, N. Y., St. Eustace's, Rev. Leland Bird, Diocese of Guilford.

► *Central New York*—Auburn, St. Peter's, Rev. J. M. Leatherbarrow, Diocese of Manchester; Adams, Emmanuel Church, Mr. C. E. Toboku-Metzger, Diocese of Lagos (Province of West Africa).

► *Connecticut*—Litchfield, St. Michael's, Rt. Rev. Roger Wilson, Bishop of Wakefield.

► *Long Island*—Manhasset, Christ, Ven. A. V. Hurley, Archdeacon of Dudley, Diocese of Worcester.

► *Maryland*—Baltimore, Emmanuel, Rt. Rev. M. H. Harland, Bishop of Lincoln.

► *Massachusetts*—New Bedford, Grace, Rt. Rev. Norman Clarke, Bishop of Plymouth.

► *Vermont*—Burlington, St. Paul's, Rt. Rev. Kenneth Lamplugh, Bishop of Southampton.

## September 5

► *Central N. Y.*—Camden, Trinity, Mr. Toboku-Metzger.

► *Chicago*—Hinsdale, Grace, Rt. Rev. J. A. G. Housden, Bishop of Rockhampton (Australia).

► *Erie*—Newcastle, Pa., Trinity Church, Rt. Rev. L. E. Stradling, Bishop of S. W. Tanganyika.

► *Long Island*—Brooklyn, Grace, Fr. Leatherbarrow; Farmingdale, St. Thomas', Rev. C. T. Wood, Diocese of Capetown (South Africa); Westhampton, St. Mark's, Rt. Rev. Alfred Stanway, Bishop of Central Tanganyika.

► *Mississippi*—Jackson, St. Andrew's, Rt. Rev. L. S. Kempthorne, Bishop of Polynesia.

► *New York*—New York, Ascension, Rt. Rev. R. N. Coote, Bishop of Gambia and The Rio Pongas; Suffern, Christ of Ramapo, Rev. C. N. Frank, Diocese of Zanzibar.

► *Rochester*—Rochester, St. Paul's Rev. John Peach, Diocese of Borneo.

# D. R. DAVIES

## Theology and Christian Witness

A FEW weeks ago, one of your destroyers harboured for a few days in my town, Hastings, and so the Britons of Hastings were treated to the pleasant spectacle of American sailors enjoying themselves with the amenities of the town. It served to remind us of the ties that bind us to your government and people. But it was the occasion also of a happy personal meeting.

I had the good fortune of falling in with a company of four of the crew in a local cafe. I always make a point of getting into conversation with Americans when I meet them. They are much less inhibited than British people, as a rule. It is very rarely that you will get an Englishman, *in company*, to talk of religion or matters of deep personal moment. But Americans, in my experience at any rate, do not show the same reluctance. Soon my four companions, one of them particularly, were firing questions to me about religion. In any company of men, you come against a leader. In this case, the leader was also a non-commissioned officer, who was most communicative. It turned out that he was a fundamentalist. He didn't like the new American R.S.V. translation of the Scriptures, because it "tampered with the Word of God." We argued and discussed without, however, changing our ideas. Argument hardly ever does change opinion. But it taught me something very important.

I soon realised that my fundamentalist sailor friend was great-

ly respected by his fellow-sailors. As I learnt later, he exercised a fine Christian influence upon the crew. Who can measure the value of that among a lot of youths far from their homes facing many temptations? I deplored his fundamentalism, but rejoiced in his fine influence upon his comrades.



I drew a significant conclusion from all this, which I pass on to my American readers. I did not conclude that theological ideas are immaterial, but rather that they are not necessarily a hindrance to the exercise of Christian influence and character. It is, in fact, a startling and revolutionary conclusion.

It challenges, for example, the established attitude that theological differences, even important theological differences, are a ground for continued Church disunity. If the Holy Spirit can operate in and through men and women, in spite of what we deem to be their erroneous theology, we fallible Christians can surely participate together in the fellowship of worship in the Church. Let us not abate one jot or tittle of our theological contentions, or compromise them. I agree with Forsyth's great utterance "you cannot compromise theological differences. You can only understand them." But the differences ought not to make us say: "because you do not agree with me, you cannot, therefore, worship with me, *especially at the Lord's table*." It is surely evident that that is a principle to which the Holy Ghost does not subscribe.

## September 7-8

► *Pennsylvania*—Philadelphia, St. Stephen's, Dr. Harold Royle, Diocese of Armidale (Australia).

► *Milwaukee*—Milwaukee, Auditorium (Sept. 8), Most Rev. A. N. Mukerjee, Metropolitan of India and Bishop of Calcutta.

## September 12

► *Connecticut*—Danbury, St. James', Bishop Coote; Meriden, St. Andrew's, Bishop Stradling; Wallingford, St. Paul's, Fr. Wood.

► *Long Island*—Flushing, St. John's, Bishop Stanway.

► *Maryland*—Frederick, All Saints', and (evening) Baltimore, Lyric, Bishop Mukerjee.

► *New York*—New York, Ascension, Dr. Royle; Transfiguration, Rt. Rev. Francis Batty, Bishop of Newcastle (Australia).

► *Pennsylvania*—Wyncote, All Hallows, Fr. Peach.

► *W. Virginia*—Wheeling, St. Matthews, Rt. Rev. John S. Moyes, Bishop of Armidale (Australia).

## September 13

► *W. Virginia*—Parkersburg, Trinity, Bishop Moyes.

## September 14

► *Long Island*—Port Washington, (W. A.) St. Stephen's, Bishop Stanway.

► *Maryland*—Hagerstown, St. John's, Bishop Mukerjee.

## September 15

► *Maryland*—Cumberland, Emmanuel, Bishop Mukerjee.

► *Pennsylvania*—Chester, W. A. at St. Paul's, Bishop Stradling.

## September 16

► *Maryland*—Baltimore, Emmanuel, Bishop Moyes; Sept. 16-19 Convocation, Bishop Coote (same place).

## September 19

► *Long Island*—Richmond Hill, Resurrection, Bishop Stanway.

► *Pennsylvania*—Chester, St. Paul's, Bishop Stradling.

► *Washington*—Washington, D. C., St. Alban's, Bishop Batty.

## September 23

► *Kentucky*—Danville, Trinity, Bishop Stanway.

## Texas Jubilee Means Funds, Fun for Church

In Texas they go in for things in a wide-open way and the Church is no exception. Open to anyone who wanted to come recently was St. Thomas' Church's Old Time Jubilee and the response was, Texas-style, widespread.

Of course, the purpose of the jubilee was to raise money for the congregation to build a new church, but the people attending got more than their money back in fun, fellowship and food.

For about eight months the St. Thomas' congregation has worshipped in homes and in an empty building in the community. Then their imaginative rector, the Rev. T. Robert Ingram, spurred by his com-

rector—armed with a flair for dramatizing the publicity on the jubilee—personally called on newspapermen, including columnists, spoke their language and got excellent cooperation. He was once a newspaperman himself (*ECnews*, May 16), but likes his new work better, although, he grins, "the pay is about the same."

He rode horseback to post signs, engaged the Chuck Wagon caterer who modestly admits he had the "best barbecue in the world, or any place else," and he organized a strong committee to sell tickets.

More than 1,500 persons turned out for the fun, including 70 patients from a Veterans' Administration hospital who were guests of the church, located in Bellaire, a Houston suburb.

## Warm Weather Worship

An answer to the summer doldrums that affect many churches has been

preceded it with a 20-minute concert on the church's carillon.

As a further inducement to "come apart and rest awhile," he added a list of distinguished guest preachers, starting with the Rt. Rev. Lyman C. Ogilby, Suffragan Bishop of the Philippines—in the U. S. on a six months' furlough.

After the services, a short history of the 222-year-old church was given for those who wished to stay, and a social hour with refreshments was provided in the church room, where worshippers could meet the preachers first-hand.

Women spending their summers in the area were enlisted for hostess duties.

Among the many speakers on the 10-week program, parishioners, who, incidentally, gave their wholehearted support to the project, and visitors heard from such notables as the Rev. Stanley Moore, Anglican Missionary of the Diocese on the Upper Nile, and the Rev. Anson P. Stokes, Jr., rector of New York's St. Bartholomew's Church and Bishop Coadjutor-elect of the Diocese of Massachusetts.

## St. Paul's on 'Ramp'age

The popular song, "Cross Over the Bridge," must ring strangely these days in the ears of the parishioners of St. Paul's Church, third largest parish in New Orleans.

The 118-year-old congregation, which has weathered three changes of building, an economic depression, a fire, a war and the problems of shifting population in a downtown area, is finally succumbing to engineering and the demands of motor travel.

A bridge is being built across the Mississippi, and one of its projected ramps cuts into St. Paul's property.

After several meetings during which the possibility of either getting the Mississippi Bridge Authority to change the location of its ramp or of moving the church to another downtown site, where it could continue, though outnumbered by competing interests, to meet the urban challenge, the parish vestry voted to buy a lot in the suburbs, at the cost of \$61,000.

The new site is on a development known as Lakeview, on the shores of Lake Ponchartrain.

An anecdote in the parish's history concerns Union General Ben "Silver Spoons" Butler, who ordered St. Paul's closed because the "Prayer for the President of the U. S." was not used at a Morning Prayer service, during the War Between the States.



Publicity-minded rector spreads word of jubilee

municants, hit upon this ambitious project.

Equipped with a preaching appeal to college-trained churchgoers of many faiths, Mr. Ingram planned the jubilee in Houston's nearby Pin Oaks Stables, with dinner on the grounds, preaching by the rector and vigorous hymn-singing led by William Teague of Shreveport, La. Mr. Teague, one of the nation's leading organists and choirmasters, flew to Houston for the occasion from Minneapolis where he had played a concerto with the Minneapolis Symphony Orchestra.

But before the event, St. Thomas' successfully worked out by the Rev. Edward M. Green, youthful rector of Christ Church, Redding Ridge, Conn., a quiet country parish within 10 miles of heavily-trafficked Merritt Parkway.

Noticing that many motorists left the busy traffic artery to visit the church grounds and wander among the ancient gravestones of its cemetery, the 31-year-old clergyman developed a program that would give them spiritual as well as physical refreshment.

He revived the service of Choral Evensong—a dead duck on most churches' summer schedules—and

## Husband and Wife Share Honors in Choir Service

Because he doesn't like coffee or tobacco and never eats popcorn or coconut, the St. Joseph, Mo., city auditor is beginning his 65th year as a chorister and 50th year as a soloist this month.

At least that's what he thinks are the reasons his voice has lasted.

Mr. John Donovan Roberts entered the choir of Christ Church in 1890 where his mother also sang. Some time after that Miss Augusta Wolter joined the parish and the choir, and later she and Mr. Roberts were married. Their son and grandson have also sung in this choir, making a total of four generations.

Mrs. Roberts herself has a notable record as a chorister. She recently retired after 40 years as a contralto soloist, singing in churches as well as on the concert stage.

Both have sung in the quartet at Temple Adath Joseph Synagogue.

It was in 1905 that Mr. Roberts became bass soloist at Christ Church. But looking back to his earlier days, he recalls some of the devilment that seems to "plague" choirboys.

"In the Sunday School room, in the basement, was a big furnace in the corner," he said. "If we had been fined heavily, perhaps 50 cents for being ornery, some boy would hide out after rehearsal and throw the choir register into the furnace."

Then there were the boys who pumped the organ. They stood behind a latticed grill and poked hatpins through it into choir members on the other side. Other fun was taking pipes out of the organ to make up a volunteer, impromptu band that played on nearby streets.

### Crushed Derby Hats

But, Mr. Roberts reminisced, when the boys sat on a row of derby hats, crushing them beyond repair, the late Dr. E. H. Eckel, then rector, had enough and disbanded the boy choir for a time.

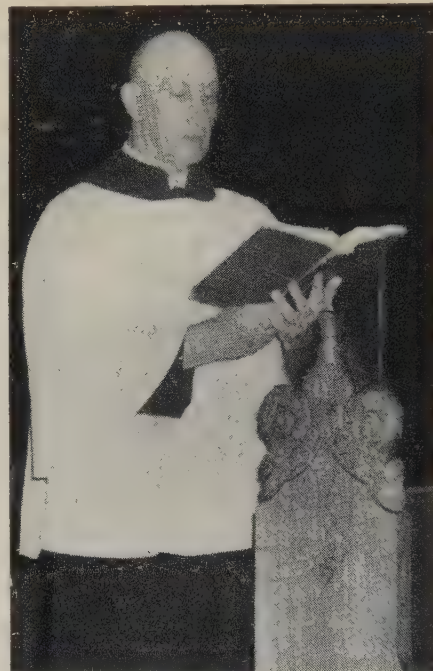
During his choir career, Mr. Roberts has served under seven rectors at Christ Church. He has also sung in oratories, concert and light opera. In addition, he has been a member of the Men's Choral Society, the St. Joseph Choral Society and the Kiwanis Glee Club.

Mrs. Roberts, though retired, will continue as director of the Fortnightly Musical Club of which she has been a member of the board of directors for more than 30 years.

## Sewanee Briefing

To find out how to tell the story of the Church's national program and policies to as many laymen as possible, 30 diocesan delegates of the Fourth Province attended a Laymen's Training Course at Sewanee, Tenn.

As outlined by the Rev. Howard V. Harper of New York, executive director of the Presiding Bishop's Committee on Laymen's Work, conference objectives were to arrive at a group attitude about how a Christian handles the materials God puts in his hands, to get definite information about the Church's policy and program and to pool plans to get this attitude and information spread over as wide a territory as possible.



Chorister Roberts

This is the seventh year for the course conducted in each of the nine provinces by the Presiding Bishop's Committee with two delegates from each diocese attending at Bishop Sherrill's expense.

Here is how Dr. Harper summed up the true situation in various Church divisions:

**Overseas Department**—trying to build native churches, "to share our Christian faith with people of other cultures in a way that will enable them to develop their own forms. We have about 300 missionaries, nearly all in overseas places under the American flag."

**Home Missions**—work equalling that done overseas. "The home department has two main responsibilities—to you, to use your money carefully and wisely, and to the Church,

to channel finances and manpower into the most strategic places for strength and growth."

**College Work**—"we are trying to put Christianity at the base of higher learning, where it should be. The Church treats the entire campus—faculty, administration and students—as an important mission field."

**Christian Education**—pointed out that Christianity is experience, with Christian education a means to, rather than a study about, that experience. "The experience of God is central in life," embracing the experience of "belonging to the family of God and of the effect Christians have on one another. . . ."

**Christian Social Relations**—simply "takes seriously six of the ten Commandments and six of the nine Beatitudes which have to do with men's conduct toward each other."

He listed problems of relationships in the modern world as those of labor-management, international, racial, parent-child, impersonal city life, alcoholism and care of the afflicted and aged.

"The Christian must understand these problems, must know how he can most effectively work on them, and must have advice on agencies and organizations that are dealing with them and are asking his financial help," he said.

### A Key Man?

Dr. Harper added that the Church helps this understanding by providing interpretive literature on these problems, speakers for all kinds of interested groups, by making surveys of situations on all levels, by providing leadership conferences for groups studying these problems, and by consulting with diocesan and parish leaders involved in local situations.

Meanwhile, earlier, Dr. Harper addressed Key Men, one from each parish in Connecticut, who met at Camp Washington, Lakeside, for their annual planning conference and picnic.

(A Key Man is an official representative of the rector of a parish to the Diocesan Laymen's Division and is a coordinator of laymen's activities at the parish level.)

During the conference the men adopted a new schedule of monthly projects for 1954-55. These include Laymen's Conference in September; area meetings and missionary rallies; Advent Corporate Communion in each parish; Christ in Christmas campaign; annual parish meetings; George Washington Corporate Communion; Lenten retreat for men, and Holy Week activities.

# ARMED FORCES

## Dean Kloman Addresses Chaplains in Germany

In response to an invitation extended by the Chief of Chaplains of the Army, the Very Rev. E. Felix Kloman, dean of Virginia Theological Seminary, made a flying visit to Germany to conduct a retreat for Protestant chaplains at the new religious retreat center at Alpine Inn, Berchtesgaden.

In 10 days of concentrated movement, the dean held a five-day retreat, July 5-9, at Berchtesgaden, preached at Christ Chapel in Frankfurt and the Headquarters Chapel, Stuttgart. He also visited Heidelberg and drove through Munich.

The dean left the campus, July 2, for his whirlwind mission, and was back at his desk, July 12.

Four of the 65 chaplains who attended the retreat (see cut) were Episcopalians. Of the others, 18 were Baptists, 17 Methodists, 9 Presbyterians, 4 Disciples, 3 Lutheran and 10 from other denominations.

Retreat leaders, besides Dean Kloman, were Dr. James W. Storer, president of the Southern Baptist Convention; Dr. George S. Campbell, pastor of the High Church in Dumbar-ton, Scotland. Chaplain (Col.) Oliver H. Kelly of the Methodist Church is chaplain of the Retreat House, where the conference was held.

Before his departure Dean Kloman received appointment as Religious Consultant to the Army.

## Air Base Tour

Another Episcopal clergyman who has returned from a visit to Armed Forces installations abroad is the Rev. Robert J. Plumb, Executive Secretary of National Council's Armed Forces Division.

Chaplain Plumb, recently appointed to succeed the Rev. Percy Hall, was one of a representative group of civilian clergy from three major faiths, who visited air bases in Europe, North Africa and Saudi Arabia from Aug. 10 to Sept. 5.

The group was headed by the Rev. Charles I. Carpenter, Chief of Air Force chaplains.

## The First Such

Hospitality extended by Christ Church, Pensacola, Fla., to young British naval officers in training at the Naval Air Station there, received a history-making acknowledgement recently with the presentation of a Royal Navy white ensign to the



*Dean Kloman (ctr.) and chaplains at Berchtesgaden retreat\**

church's rector, the Rev. Dr. Henry Bell Hodgkins.

The first such presentation ever to be made in American history, it was marked by a Sunday morning service, attended by British and American naval authorities.

Occupying the pulpit as guest preacher and presenting the flag was British Vice Adm. C. C. Hughes-Hallett. The admiral recalled that a British flag taken by John Paul Jones in battle during the War of 1812 is at the U. S. Naval Academy at Annapolis, but pointed out that the flag just presented was the first ever to be given voluntarily.

He saw the ensign as "a constant reminder of our friendship and our aims, and may it never be taken away."

## The American Spirit

The Church and the Navy (this time American) again linked hands newswise with the awarding of an American Spirit Honor Medal to David M. Fischler, Seaman Recruit of the Naval Training Center, Bainbridge, Md., and a member of St. Paul's Church, Wellsboro, Pa.

Given for the display of "outstanding qualities of leadership best expressing the American Spirit, Honor, Initiative, Loyalty and High Example to Comrades in Arms," the medal was presented by the Citizens Committee for the Army, Navy and Air Force, Incorporated.

\* (L. to r.) Chaplain (Maj.) Eric I. Eastman, Dean Kloman and Chaplain (Lt. Col.) Julian S. Ellenberg, first row; Chaplain (Lt. Col.) Kenneth M. Sowers and Chaplain (Capt.) Donald B. Kline, second row.

## The Dickins Library

Another Church-Navy story concerned the recent unveiling of a portrait and commemorative plaque at a ceremony naming the library at the U. S. Naval Base in Philadelphia after Chaplain (Capt.) Curtis H. Dickins, ChC, USN, a retired priest of the Episcopal Church.

Chaplain Dickins served as a Navy chaplain for 31 years and was Chief of Chaplains from 1926-29.

The portrait unveiled is of himself in naval uniform.

The building in which the library is housed also contains a movie auditorium and a Navy Exchange. It was erected with the profits of a Canteen established under the supervision of Chaplain Dickins during World War I. It was dedicated in 1926.

A native of Brookfield Center, Conn., and former Universalist minister, the 89-year-old retired chaplain studied for Holy Orders in the Episcopal Church under the late Bishop William W. Niles of New Hampshire and was ordained a priest in 1905. He is rector emeritus of St. George's Church, Newburgh, N. Y., having retired in 1934.

From 1942 to 1947, he was a member of the Connecticut General Assembly.

Present at the Philadelphia ceremonies were, besides Chaplain Dickins and members of his family, Rear Adm. Edward B. Harp, Chief of Chaplains, several former Chiefs of Chaplains and the executive secretary of the Armed Forces Division of the National Council of the Episcopal Church.

## Doctrine of Work

A SUMMARY and contrast of the various approaches to what we may call a "doctrine of work" reveals distinctive views in different parts of Christendom, and ones peculiar to different periods in the development of Christian thought.

The view that work is a punishment for original sin is, historically speaking, based very largely on the passage in the third chapter of the book of Genesis in which Adam and Eve are cast out of the Garden of Eden. In this section of the great Eden myth we can see man emerging out of the primitive savagery in which human beings exist merely by gathering the food which nature in her more fertile zones so abundantly provides, and becoming a working agriculturist and pastoralist.

At the moment when man began to use his creative potentialities he was faced with the choice between using these potentialities in the service of God, or in the service of his own pride and of the demons or perverted forms of spirituality that inhabit this lower world. Work is man's punishment for having chosen the more exacting way in life, and for having rendered himself vulnerable to the more tragic and profoundly perverting forms of temptation.

This view is certainly not adequate if it is put forward as a complete Christian doctrine of work. But it does not account for some elements in our experience of work. It gives us at least one reason why even the most uncongenial forms of work must nevertheless be endured and carried out. It must be accepted as a just punishment for, or as the fair and reasonable price of, civilized existence. No society has yet devised a way of so conducting its affairs as to avoid drudgery, boredom and frustration.

What the theory entirely fails to explain is why so much of the work which has to be done in the world is so enthralling, satisfying and creative. The writer, the artist, the minister of the Church, the creative commercial or industrial organizer, and others like them, would be anything but grateful for some decree restricting their activities to eight hours a day. But they cannot reasonably expect their own attitudes toward their work to be shared by others whose functions are of a less attractive character, and completely devoid of any possibility of self-fulfillment.

From the point of view that work is the exercise of man's creative energy the capacity for productive and fruitful work constitutes an element in man's

make-up which, perhaps above all others, enables us to say that man is being made in the image of the creator, God. This interpretation of work is most obviously valid in the case of the artist or worker. The writer produces his book, the artist his picture, the composer his symphony.

However, we must not confine this interpretation of work to literature and the arts. The craftsman who at his highest pinnacle of achievement is very close to the artist, the engineer, and even the administrator, who may perhaps create a whole new social institution in a very real sense out of nothing, can contemplate the fruits of his labor with something of the same kind of awed reverence for the creative powers which God has placed at his disposal.

The interpretation of work as a vocation to service has the great advantage of pointing clearly to something in the very nature of work which is equally present both in the creative satisfying form of work, and in the non-creative frustrating occupations. All valid work renders or contributes some kind of service to mankind. To bake bread, to paint pictures, to mine coal, to engage even quietly and humbly in some governmental or administrative enterprise dedicated to maintaining or upholding the state of the world, is in each and every case to perform an intelligible service to the social order and the individual people who inhabit it.

We grant that to interpret work in this way is to put a question mark against the current habit of identifying work with gainful employment. Not all ways of rendering service to mankind are forms of gainful employment. Indeed, many of the most outstanding ways of serving mankind involve giving something away rather than gaining it. Thus a millionaire may endow a hospital, or a poorer man may devote some of his spare time and leisure energies to the service of the hospital without expecting any money to be rewarded for his activities.

Often the reward of such outstanding service, even when there is one, is in no way commensurate with the service rendered or with the time, skill and energy consumed in rendering it. This is true, for example, in the lives of many dedicated parochial clergy all over the world. It would often be monstrous to say of such men that their work or service is in any way adequately remunerated by their stipends, or carefully proportioned to their earnings. Such men often give their lives, the



Harold M. Lambert Studios

*All valid work renders . . . service to mankind'*

ts, and energies in return for what from any economic standpoint must be reckoned as no more than a miserable pittance.

A similar kind of generosity can be discerned in other noble but poorly paid professions, for example, in teaching, nursing, and the social service. Conversely, a good many forms of gainful employment render little or no intelligible service to mankind, and the rewards of labor sometimes far exceed its real value.

The most obvious example of the possibility of earning to gain a living without performing any real service to any one in the process is to be seen in the category of activities which we call criminal. There may also be many quite legal and socially respectable forms of activity which nevertheless belong to the same class.

In a fallen world is the service of desires. Men feel and cherish necessarily a criterion of valid work. It is possible to earn a living by giving racing tips to amateur gamblers, by advising how to evade taxation, by drawing obscene pictures for the entertainment of secret sex perverts, by imposing worthless comic strips for people too stupid to read, and in other innumerable ways to make

no intelligible contribution to the welfare of mankind. It would be difficult to frame an inquiry which would enable us to arrive at any precise statistical conclusions, but it is safe to say that an alarmingly high proportion of modern work would have to be condemned as invalid in the light of such a criterion as this.

This second implication of our doctrine points towards a reconciliation of the two concepts of work and leisure. For many people, work is our way of gaining money, and leisure our way of spending it; work indicates activity, whereas leisure indicates passive enjoyment. This way of distinguishing between work and leisure is one which lowers the status and blinds us to the real nature of both. Once we have defined leisure, not as a cessation from work, but as the time left over when our necessary gainful activities are concluded, we shall soon perceive that much of the work which is absolutely necessary to the carrying on of civilization has in fact to be carried on during our leisure.

Leisure is not a time for mere inactivity. On the contrary, it is the time for carrying on those activities which are not economically gainful but are yet absolutely essential if we are to have a civilization worthy of the name. Thus the worship of God, the enjoyment of the arts, the cultivation of the unity and the happiness of the family, the ripening and deepening of friendships, are almost all of them leisure time occupations. But they are real occupations, and they do involve real work. Yet for many people—and this mistaken idea of the meaning of leisure is based on a false conception of work—leisure is a time for being passively and idly entertained.

The Middle Ages had a deeper insight into the nature of leisure and medieval man termed the act of religious worship, the *opus dei*, or work of God. They saw that contemplating and reverencing the great objective values which confront human existence is not an inactive state of mind. On the contrary, it is a kind of exacting and costly internal work, involving a tremendous concentration of the mind and a profound discipline of the emotions. Prayer and worship are works of this nature.

A return to a truly active conception of leisure as well as to a deeper appreciation of works, nature and value is an urgent necessity in the present stage of the development of our civilization.



*With a "great heart and soul that truly embraced the Lord," St. Paul carries Gospel to Athens.*

# The Roman Who Knew His Bible

By GEORGE W. MORREL

St. Paul, dramatic organizer, great thinker, theologian, sinner saved by grace, set world aflame with fire that never will be put out

**S**T. PAUL was many things. He was an intellectual, he was a scholar, he was a practical missionary, he was an organizer and administrator, as well as a close student of Holy Scripture.

Yet he differed from most philosophers and theologians in that he risked the perils of the deep, perils by robbers, perils by his own countrymen, and a host of other perils, to do a very practical job as a Christian missionary.

He did not spend his days in a cloister, although he was a contemplative man. He was not a member of a university faculty, yet he was an intellectual. He was not a politician, but the community which he helped to organize is to this day the most vital of communities.

Here is a powerful and dramatic figure, often misunderstood, too fre-

quently overlooked, occasionally too uncritically admired. He was a human being, frail and full of imperfections, sometimes impatient, sometimes a bit too rigid. Yet, here is a great heart and a soul that truly embraced the Lord.

Here is a sinner saved by grace. In this fact, paradoxical, irritating, unfathomable, lies the secret of St. Paul: he became what he did not wish to be.

And not only that: he recommended to others that they ought to become something which they, in one sense, did not wish to be. In preaching the Gospel of Christ he spoke of a "new creature." He spoke of creation beginning again, running across the grain of what already is, a new humanity with a "new Adam" as its head. What sort of talk is this? Is it not sufficient merely to improve on

what we have already? Just a little more science, just a little more church-going, just a little more tithing, just a little more fasting—will not this bring us to the presence of God?

On this point, St. Paul was able to speak from experience, for he tried that way and found it wanting. He was a Pharisee of the Pharisees. He was orthodox; he was militant; he was zealous for religious education. He even persecuted the incipient Christian movement, which fact, whatever may be said for or against it, at least proved that was not indifferent to matters of doctrine.

But he found it was sterile; he found that no amount of fasting, no amount of reading of the Scriptures, no amount of respectability and good deeds, would avail unless the grace of God was given. External activities mean nothing in God's eyes. A hard doctrine? Yes, of course. Hard as mathematics, hard as physics, hard as the law of love. Love God first, Jesus had said; but that was hard for Paul to learn. He loved the Jewish Church, he loved Scripture, he loved the Temple, he loved the Priesthood, he even loved other Jews. Yes, he would have said that he loved

(CONTINUED ON PAGE 35)

# THE *Episcopal* HOUR

With the largest sustaining network of any continuing religious program, and the most modern audio-visual facilities, it brings the Church's message to listeners the world over.



The Episcopal Church is making and breaking records in a spanking new, half-million dollar building in Atlanta, Ga.

It has been doing it—though not always in such glamorous surroundings—for the past eight years.

Last year's programs of the Episcopal Hour, produced at the Protestant Radio and Television Center reached 47 dioceses in 28 states. In its listening audience were servicemen stationed overseas, contacted through the facilities of the Armed Forces Radio Network, and passengers and crews of ships at sea.

Giving the programs free air time were 231 radio stations. The goal for the future is 10 times that number.

The Center, a non-profit organization comprising representatives of the Episcopal, Presbyterian U. S., Presbyterian U. S. A., Methodist and Lutheran Churches, was born in 1945 when several Atlanta Church groups decided to iron out the problems of competing radio time.

In the vanguard was the then Bishop of Atlanta, the late Rt. Rev. John Moore Walker, who helped finance the 'Hour' from discretionary funds at his disposal.

In 1950, the Fourth Province financially adopted the project, and in 1953 voted to hire a full-time radio and TV administrator. Last Feb. 1, Mrs. Caroline Rakestraw, former executive secretary of the Diocese of Atlanta, took over her new duties under the Provincial Department of Promotion, of which Ralph K. Bishop of Atlanta is chairman. Mrs. Rakestraw's office is located in the Cathedral of St. Philip, Atlanta.

On April 1, the Center moved its facilities from Agnes Scott College to its new, modern home, jointly owned and operated by the Episcopal, Methodist, Presbyterian U. S., Presbyterian U. S. A., and Lutheran churches.

Each Church group in the Center has authority over its own work, produces its own programs and maintains its own identity on the air. President is Dr. John M. Alexander, a Presbyterian. The Methodists have given a studio chapel, Presbyterians an administrative wing and Episcopalians an organ, in memory of immediate past Bishops Walker and Walthour.

Transcription is the key word in Atlanta, for it is not "live" programs that originate from the Center, but the genius, planning and production that go into the making of recordings, whose actual manufacture is accomplished in Hollywood.

Via transcriptions, available at \$5 per program from Mrs. Rakestraw, more people heard the 'Hour' last year than there are communicants in the Episcopal Church. For a series of lectures (each week for 10 consecutive weeks), by England's leading evangelist, Canon Bryan Green, the 'Hour' garnered \$90,000 worth of free radio time and 20,000 letters of response.

This year's series, running on Sundays from Oct. 24, 1954, to Jan. 16, 1955, will develop the theme, "The Way, the Truth and the Life," with the Very Rev. James A. Pike, Dean of New York's Cathedral of St. John the Divine, speaking on "The Truth About: Death, Judgment, Hell and Heaven"; Bishop Theodore N. Barth of Tennessee, "The Way of Prayer," and Canon Green, "The Life With Christ." PICTURE STORY NEXT PAGE ►

## BACKGROUND

The Episcopal Hour is . . .

- sponsored by the Fourth Province, but available to parishes and dioceses everywhere at a charge of \$5 per program through contacting Episcopal Hour Headquarters, Mrs. Caroline Rakestraw, Executive Secretary, 2744 Peachtree Road, Atlanta, Ga.
- broadcast over the largest sustaining network of any continuing religious program.
- the only continuing radio program produced by the Episcopal Church on other than a local level.
- selling the Episcopal Church and supporting and promoting the work of the local parish in 28 states, 47 dioceses.
- reaching servicemen overseas and ships at sea through the facilities of the Armed Forces Radio Network.
- planning a wider variety of programs, aimed at both clergy and laity, men and women in all age and interest categories.
- equipped to turn out quality video as well as audio programs.
- proud of its record of having reached more people for 10 weeks in 1953 than there are communicants in the Episcopal Church.
- beginning its ninth year of broadcasting on October 24.

# THE EPISCOPAL HOUSE



Woman's Auxiliary program huddle: Mrs. L. J. Crowther, Georgia president; Mrs. Doris Lockerman, Atlanta Radio-TV chairman; Mrs. Lester Quattlebaum, Atlanta president and Mrs. Caroline Rakestraw.



Dean Pike, 1954 Speaker  
Oct. 24-31; Nov. 7-14



## Great Preachers have been heard on the



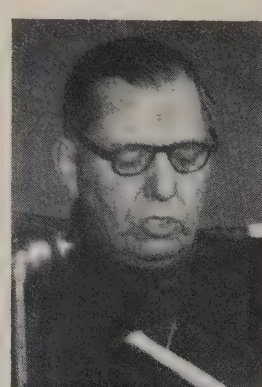
Dr. Theodore P. Ferris, Trinity, Boston.



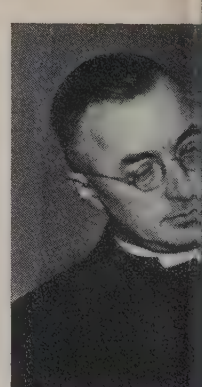
Bishop Karl Morgan Block, California.



Bishop Frederick D. Goodwin, Virginia.



Bishop Austin Par-due, Pittsburgh.



Bishop Richard Emrich, Michigan.

# oes 'Round the World...



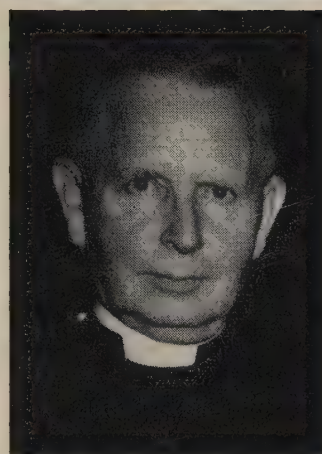
*Ralph K. Bishop, 1954 Speaker  
Nov. 21-28; Dec. 5-12*



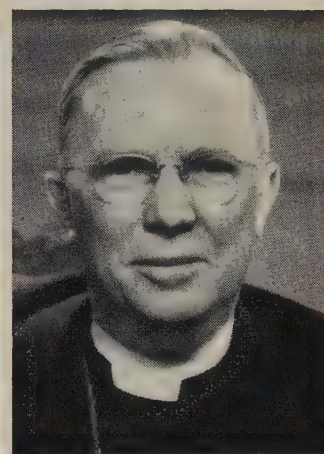
*Canon Green, 1954 Speaker  
Dec. 19-26; Jan. 2-9-16*



*Atlanta's new Protestant Radio and Television Center building (left), where finest religious programs are produced at lowest possible cost.*



*Dr. John M. Alexander (photo below) shows Bishop Penick (third from right) and group of Episcopal leaders, place where \$25,000 memorial organ will be installed.*



*(L. to r., top to bottom): Mrs. Rakestraw, Radio-TV executive secretary; Ralph K. Bishop, Province IV promotion chairman; Bishop Edwin A. Penick, past Province president, and Bishop Thomas N. Carruthers, president.*

R'....



*Bishop Coadjutor  
E. Hines, Texas.*





# Literary Light and Lore

By GILBERT P. SYMONS

Well-written pamphlets of Forward Movement Publications on Church's teaching and life are boon to clergy and laity

AT 412 Sycamore Street, in Cincinnati, Dr. Francis J. Moore said he was glad to give *ECnews* an interview, that it would save him grinding out an article.

Looking around the book-lined study, your reporter asked a "dumb" question, as most uninformed people would: "Is this the Forward Movement?" Cutting out all quotes, this is about what the doctor had to say:

Your camera is useless. All we have here is this editorial office and a few rooms upstairs where a dozen girls process orders for literature. To be exact, "Forward Movement" is not our title any longer. When I took over the editorship three years ago, our Committee appointed by the Presiding Bishop changed our official title to "Forward Movement Publications."

So, doctor, there's no more Forward Movement, just publications?

No. That's too bald and inaccurate a statement. Don't give readers that idea. I sincerely hope that there is very real Forward Movement, but it is a spirit, an attitude in the people of parishes and missions up and down the land. Here are triennial reports to the last six General Conventions. You could write up the whole story from them.

Thanks, doctor, but this is an interview.

Well, what is called Forward Movement has taken on three phases in nearly eighteen years. We got our start at Atlantic City in 1934. The Depression had hit the Church hard by that time. Our National Budget was nearly two million dollars in the red, and many dioceses and parishes

had just over-extended themselves.

These mounting debts were a worry in themselves; but worse than that, the worry of it was breeding a bad spirit that threatened the family harmony of our Church. Atlantic City faced the financial question by severe reductions of funds-in-aid and increased demands for funds-in-support. The leaders knew that cuts and demands wouldn't work of themselves. There must be a new spirit—a revival, if you like. So they called for a "Forward Movement"—as the resolution worded it—"to reinvigorate the life and rehabilitate the work of the Church."

A Commission was appointed and for six years they went to work under the Bishop of this diocese as chairman. That's why the center is here in Cincinnati. It might have

been in New York, if the late Bishop Manning had not declined the chairmanship. I think it was providential that it started in the mid-west.

The Commission did all sorts of things—or rather, recruited people everywhere to do them. It's a long story, an uphill struggle against insufficient funds, lethargy and misunderstanding; but there was also, thank God, wonderful cooperation by clergy and people. I can't go into it all here—only to list the lines the Commission laid out:

1. Publication of devotional literature, first directed to the revival of prayer, daily Bible reading, and regular church attendance.

2. Revival of mission spirit for the home and outer fields.

3. Education. People at large were woefully vague about the Church's faith and history.

4. Social Service. Remember, it was a time of bread lines, W. P. A.—and Hitler.

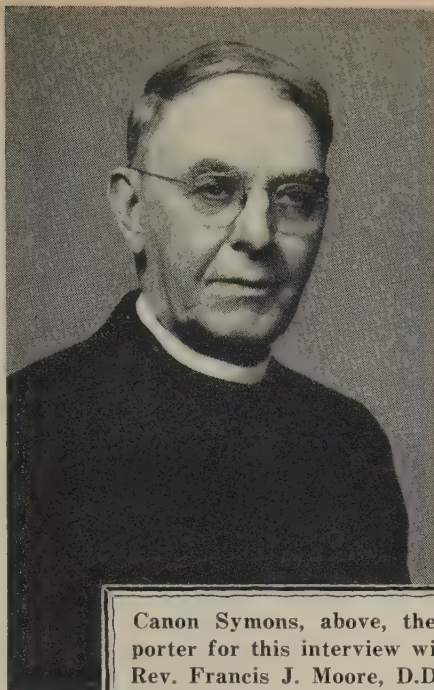
5. Ecumenical effort to reconcile a divided Christendom in a divided world.

It was a tall order. The Commission worked at it through conferences, study groups, retreats and outpouring of literature—and at that with pitifully small funds. We here spent our own money, gave the Movement house room and worked at it overtime from our regular jobs. Churchmen of good-will everywhere took hold. I believe God gave us some real success.

The next phase began in 1940, when the National Council took over the so-called "practical" side by its movement—"Forward-in-Service." This gave a greater impulse to workable programs in parishes and was promoted by officers of the National Council and its literature. "Forward-in-Service" ran its course, but we here kept on, though reduced mostly to publication.

The third phase (and the present one) began when Canon Symons, the original editor, resigned at the General Convention in San Francisco and I took over in 1950. The Committee agreed with me then that in the previous fifteen years the Forward Movement idea or principle had taken hold. It was, so to speak, a vitamin treatment administered to the Church's body, a partial cause, we hoped, of greater Church vitality.

What we still could do was to continue issuing *Forward*—day-by-day and most of our previously well-accepted publications; to improve the scope—and quality if we could—and to increase our literature list. In all candor, I felt we ought to change



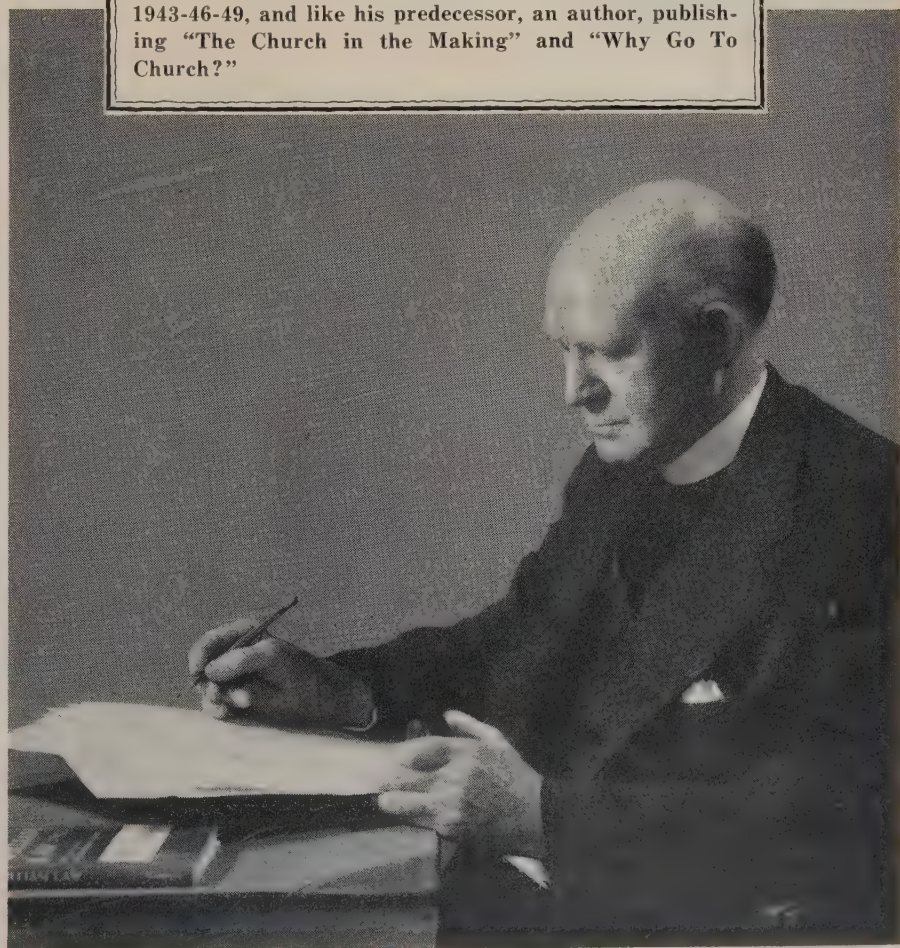
our title from the Forward Movement (for that was something now out in the Church if it was anywhere) to "Forward Movement Publications."

As editor, I am moved by just one simple purpose: to be of help to the working clergy. Taking them all in all they are a grand lot of fellows who have stood by us all the way. I don't know percentages, but I doubt if there are ten per cent who do not cooperate by steady use of our material.

How well I know, from my experience as teacher and parish priest, the hunger our clergy have for simple, well-written pamphlets about every side of the Church's teaching and

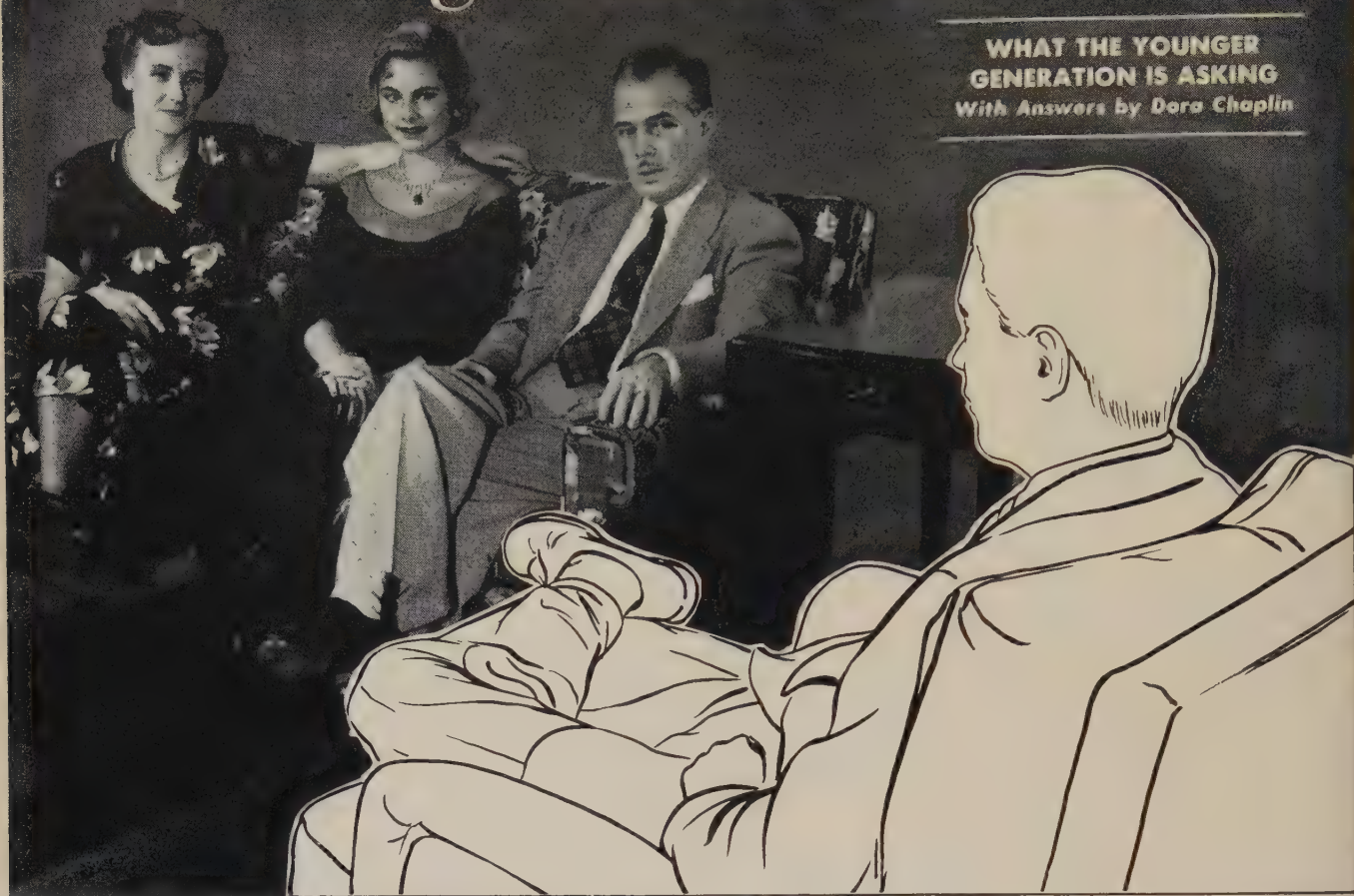
(CONTINUED ON PAGE 33)

Canon Symons, above, the original editor, turns reporter for this interview with his successor, below, the Rev. Francis J. Moore, D.D., shown at his desk in his office at Cincinnati. Canon Symons, who wrote the article as if it were being done by a layman, retired in 1950, now oversees functions in Braille and Relief Work. Dr. Moore, a native of England with years of service in British and Canadian churches, having been chaplain in the Canadian Army 1915-1919, was editor of the "Canadian Student" prior to 1931, when he became associate minister at Christ Church, Cincinnati. In 1938 he became rector of the Church of the Advent in that Ohio city, was warden in the Church Army Training Center in 1946, deputy to the General Convention in 1943-46-49, and like his predecessor, an author, publishing "The Church in the Making" and "Why Go To Church?"



# Facing a Barrier

WHAT THE YOUNGER  
GENERATION IS ASKING  
With Answers by Dora Chaplin



Harold M. Lambert Studios

Dear Mrs. Chaplin:

*I am very worried because my parents are so prejudiced. They have some violent opinions about people of other faiths. Nothing that I say seems to make any difference. My mother is very upset because a boy of another faith wants to date me, and she does not want me to bring him to the house. Last night we got into an argument at table and I blew up and left the room. How can I make my parents see differently? . . .*

Muriel B. (Md.)  
15½ years old

DEAR MURIEL:

Many young people have this difficulty. I think your problem is to try to understand *why* your parents feel the way they do; decide if there is anything you can do to help; and lastly, while trying to understand, you must hold firmly to what you believe is the Christian point of view.

Let's begin with your parents. You do not say what "other faith" they are criticising, but it is not essential to know that. Somehow a barrier against it has been set up in their minds, perhaps so far back in their

own childhood that they cannot remember how it came to be there. We have a way of tying labels to people—of saying that because they worship in a certain way they have certain characteristics. We may have known one or two (or even more) who fitted nicely into these categories, and then assumed it safe to generalize. (And by the way, it is very helpful to our understanding of prejudice to find out sometimes what other people think of Episcopalians. Remember, we are labelled, too!) My dictionary defines prejudice as "a judgment or opinion *before the facts are known*." One way to help, then, might be to find a way of getting over some facts.

Have you noticed that people who come to hasty conclusions are usually "thinking with their feelings" rather than using their minds honestly? They don't know they are doing this, and it doesn't help to get angry with them. If they are the teachable kind, it is much better to ask them quietly to tell you more about it. Generally they don't know very much more! They've *heard*, they can perhaps cite one instance to back up what you believe to be a misconception—maybe

even two illustrations! But almost always there's a lot of emotion there, more emotion than factual information. They will do one of two things: if they want to be fairminded they will listen, or read—they will see that they were not giving the other side a hearing; or they will say, "But I just *don't like* these people!" When they say, "I've lived longer than you, and when you get to be my age you'll know better," I don't think there is very much more you can do about it. One always hopes that in a natural way they will be thrown together in work or play with people of other creeds (and of other races). Sometimes it takes a great national disaster to do that, because in ordinary social intercourse the prejudiced deliberately reject opportunities to know more of their fellow men and women.

There is a further fear in the minds of parents. When you begin to date, each boy with whom you associate might, they imagine, "get serious" and become *the* one. They are afraid your dating may lead to marriage in the end, and they can give you a great

(CONTINUED ON PAGE 35)

# A Suit That Fits

By EDMUND FULLER

FROM the pages of *The New Yorker* magazine come a series of articles that add up to an absorbingly interesting and meaningful book.

► **The Man in the Thick Lead Suit.** By Daniel Lang. Oxford University Press. 207 pp. \$3.50.

Daniel Lang is a master reporter and, as Eric Severeid calls him, "a kind of modest Boswell to the special America that works and lives with the dividing atom." Mr. Severeid, in his brief Introduction, characterizes the book as a "report on what one might call the human ecology of the atom." He adds: "Much that I daily read and hear of science and defense and politics makes deeper sense to me, now I have read Lang's report."

One of these chapters introduces us to Dr. Wernher von Braun and his staff of other German scientists, part of America's "loot" in the war. Through them, some of the genius that made the V-2 is making guided missiles for the United States, and von Braun has his heart set on the moon. I find him, and his story, singularly chilling, notwithstanding his assertion that "Any real scientist ends up a religious man. The more he learns about natural science, the more he sees that the words that sound deep are really poorly contrived disguises for ignorance. Energy? Matter? We use them, but we don't really know what they are."

With Lang, we attend an A-bomb test at Yucca Flat, and find him disturbed at his objective detachment about the spectacle. He spoke of this to Dr. Alvin C. Graves, the director of the test, a churchman and physicist, whose sight is failing as the result of a radiation accident. The best Graves could offer, from his own pondering of the same question, was that the dismay might be due to the awareness that our imagination has limits.

Then Mr. Lang takes us nearby to that minor Sodom, Las Vegas, painting a fabulous picture, as much worth pondering as anything I've run across in some time. A few quotations from Las Vegas:

"It's a wonderful town, all right! Where else can a fellow gamble all day, get drunk, go to sleep, get up at four in the morning, and find plenty of company when he walks into the lobby?"



Daniel Lang: A modest Boswell

A waitress at the Desert Inn's Sky Room: "It was a wonderful place for what the customers wanted. They could sit around and listen to our piano player and look out the big windows and see the pretty hotel fountain and the guests swimming in the pool and the traffic speeding by on Highway 91, and then, just when they were starting to get tired, the A-bomb."

And a night-club proprietor: "Bigger bombs, that's what we're waiting for. Americans have to have their kicks."

There are many other fine chapters, including one on flying saucers. But the Christian reader will find none so rewarding as the one entitled "A Deacon at Oak Ridge." I don't believe I know of any single piece of brief reading that I would rather put into the hands of any young person hesitating over matters of faith and the Church. It is the account of Mr. Lang's visit with Dr. William G. Pollard, of Oak Ridge, the physicist who, as you all know, has now become a priest. That final development was only contemplated, at the time this article closes, but it sketches the course of Dr. Pollard's thoughts and actions, in relation to his professional work, that

drew him back into the Church and into Holy Orders.

In this age in which we must not only live, but in which we must even rejoice in the immense challenge to which we are called, *The Man in the Thick Lead Suit* is a valuable piece of reading. I recommend it enthusiastically.

There have been several books on conditions in South Africa lately. One of the best of them is

► **Through Malan's Africa.** By Robert St. John. Doubleday. 317 pp. \$3.95.

In spite of the stigmata of quick and sometimes dramatized journalism, we find in this book a glimpse of the tragic tensions that had been there before but have been heightened and brought to crisis by the harsh regime of Dr. Malan, "Christian" tyrant.

Mr. St. John (who had to smuggle out his notes) writes of the many racial and national groups in this relatively small land (considering the concentration of so many of its peoples). There are the several gradations of the "colored," meaning the natives; the Malays, the Afrikaners, the other whites, and the Indians. He interviews many leaders and representatives of various groups, including Manilal Gandhi.

A Catholic priest warns: "The Africans are ripe for Communism. As yet no one has even started to sow the seeds, but when they do, watch out!"

Mr. St. John gives us a brief review of the strange position of the Dutch Reformed Church, and of the career of eighty-year-old Daniel Malan, who holds the political reins in a combination of religious, political, racist fanaticism.

In a fleeting sketch of Alan Paton, at the Toc-H t.b. camp at Botha Hill, he quotes an anecdote which Paton told him: "Did you ever hear the story of the dog who went to his master and said, 'Master, I'm very hungry'? And so the man, feeling very sorry for his dog, took a sharp knife and cut off a long piece of the dog's tail and gave it to him to eat!"

► **John Woolman: Child of Light.** By Catherine Owens Peare. Vanguard Press. 254 pp. \$3.00.

(CONTINUED ON NEXT PAGE)

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▶ **Albert Schweitzer: Genius in the Jungle.** By Joseph Gollomb. Vanguard Press. 249 pp. \$3.00.

Written to be well within the range of younger readers, both these informal biographies nevertheless are of interest to any readers. The Schweitzer book is a sixth printing and already has found a wide acceptance.

Miss Peare's life of Woolman, the great, gentle, Quaker foe of slavery in America's colonial days is a new volume in the same series. Woolman possessed a rare spiritual grace. Both these books are to be highly recommended as well-written stories of exceptional Christian lives.

▶ **The Early Evangelicals: A Religious and Social Study.** By L. E. Elliott-Binns. Seabury. 464 pp. \$6.50.

A massively complete, scholarly, and generally admirable history of the Evangelical revival in the Church of England in the 18th Century. Most valuable, in fact without counterpart, for scholars. It is not for the general reader.

▶ **Preach There Also.** By E. Dargan Butt. Seabury-Western Theological Seminary. 140 pp. \$2.00.

Defined in its subtitle as a study of the town and country work of the Episcopal Church, this is a useful book for the clergy and officers of the rural parish.

▶ **The Last of the Fathers.** By Thomas Merton. Harcourt. 125 pp. \$3.50.

A brief biographical review of Bernard of Clairvaux, a survey of his writings, and the complete text of Pius XII's Encyclical letter, *Doctor Mellifluus*. Of a certain scholarly-historical interest, aside from Romanism, but otherwise intensely doctrinal and closely related to the present trend of Roman dogma with regard to Mary. END

### RECOMMENDED READING

**The Man in the Thick Lead Suit.** Daniel Lang. Oxford. \$3.50.

**Through Malan's Africa.** Robert St. John. Doubleday. \$3.95.

**Medieval Essays.** Christopher Dawson. Sheed & Ward. \$3.50.

**The Darkness.** Evan John. Putnam. \$3.50.

**Flight.** Evelyn Eaton. Bobbs-Merrill. \$3.00.

**Chitlangou.** Andre D. Clerc. Allenson. \$2.00.

**Animals Under the Rainbow.** Aloysius Roche. Sheed & Ward. \$2.75.

**Love, Power, and Justice.** Paul Tillich. Oxford. \$2.50.

**Dante: Hell.** Tr. and ed. by Dorothy L. Sayers. Penguin. 65c.

**The Confidential Clerk.** T. S. Eliot. Harcourt. \$3.00.

## OUR VOCATION

(CONTINUED FROM PAGE 7)

sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ; (4) A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

Further, we rejoice in the fact that the several member Churches of the Anglican Communion are all constituent members of the World Council of Churches and we wholeheartedly support our representatives in their contribution to its councils and to its various activities in Christian cooperation.

We appeal to all the Churches of the Anglican Communion to strengthen their support of the Ecumenical Movement and to promote common action and the furthering of unity among Christians of different Communion in their own local areas.

We request the President of this Congress to assure the Presidents of the World Council of Churches of our deep interest in the Second Assembly of the World Council of Churches to be held at Evanston, and of our prayers for God's blessing upon that Assembly.

We suggest that an early evaluation be made by an officially appointed body in each member Church of the Anglican Communion of the situation as it is developing in the Church of South India so that the Anglican Communion as a whole may have an informed understanding of this courageous venture in reunion. Both to those who have entered the Church of South India from our own Communion and to those who have joined with them from other Communion we would affirm our continual fellowship in prayer and in the service of Jesus Christ. We look forward to the day when full communion with them may be realized; and we hope and pray that in all Christendom Christ may lead us through obedience to His Spirit to fulfill His prayer for the unity of all His people.

Thirdly, we recommend that the Churches of the Anglican Communion take every opportunity for the building and strengthening of world-wide fellowship within our Communion. We especially affirm our fellowship with those Churches of our Communion which have been unable to be represented at this Congress.

We draw special attention to the

value of the Cycle of Intercession; to St. Augustine's, Canterbury, the Central College of the Anglican Communion; to the spread of information through "The East and West Review," "Pan-Anglican," and other means; and to the periodic issue of a United Statement on the Anglican Communion.

We welcome the formation in accordance with the resolution of the Lambeth Conference of 1948 of the Council on Missionary Strategy and trust that the meetings of the Council may lead to a truly sacrificial support for the missionary task of the Church in every land.

## OUR WORSHIP

(CONTINUED FROM PAGE 9)

and urge that they continue to hold their place in the corporate worship of the Church. We also draw attention to the nature of these services as Daily Offices and urge that the laity be made increasingly aware of their value for daily worship. If the corporate nature of public worship is to be fully realized, services must be audible; and full opportunity should be given to the congregation to take its part.

In the celebration of the Holy Communion we recognize and value the new emphasis on the humble offering of the Elements and Alms as exemplified in certain existing and proposed Anglican Uses. At other services where there is an offering of alms, its proper dignity should be observed as a part of the act of worship.

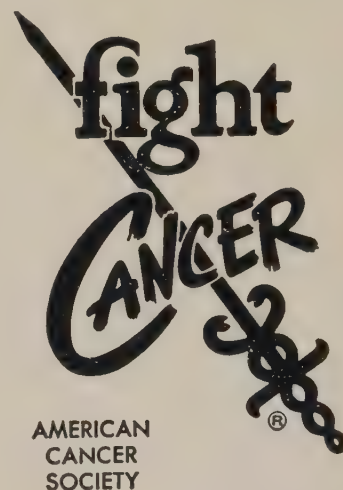
In our worship we must not neglect the evangelistic and educational task of the Church, both toward its own members and towards those to whom our worship is strange. There is a continual need for sermons and instructions to teach the congregation the nature and meaning of Christian worship. Children should learn their first worship within the home and should be brought at an early age into the common worship of the Church.

In the evangelistic work of the Church we should use the many opportunities which the Prayer Book itself affords in all its Offices. At the same time we welcome the use of simple evangelistic services adapted to the special needs of any local situation and the particular background of industrial and other groups in the community. We commend to the attention of the Churches the opportunities afforded by radio and television, as means of education and

evangelism and urge that full use be made of them.

The Book of Common Prayer embodies the Church's responsibility for moral and social welfare and is concerned with birth, marriage, death, sickness and health, education, good government and social justice. Because these concern the daily life of the people, any revision of the Occasional Offices and Special Prayers and Thanksgivings should be in language understandable by the People.

We need to emphasize the Prayer Book teachings on the nature and necessity of Holy Baptism and the related responsibilities of parents and Godparents. The study on Christian initiation encouraged by the Lambeth Conference of 1948 requires to be carried further in its practical bearings upon situations in missionary areas and in areas nominally Christian. There should be exchange of the results of such study between the various parts of our Communion.



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## LITERARY LIGHT AND LORE

(CONTINUED FROM PAGE 27)

life. Some people don't like the word "tract." Well, say "pamphlet." There are on our list some 90 items in all, covering much of what a Churchman ought to know.

Perhaps I should not have said "covering." I don't believe in scholarly treatises for the tract rack—though we use scholars in our work.

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Our writers are from among the talented and most devoted spirits in the Church wherever we can find them in the U. S. A., Canada or England. They do it for the love of the cause, but sometimes we give them a little for secretarial expense. The number is increasing all the time. My job is to recruit writers on assigned subjects, edit and lick their MSS into shape for the printer, and of course, do a bit of writing myself.

Besides that, I find, as did Canon Symons, that people will take the

(CONTINUED NEXT PAGE)

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# MEDITATIONS AND MUSINGS

BY ERIC MONTIZAMBERT

FAITHFULNESS

Let none think that no more is involved here than a rigid submission to the requirements of duty. Certainly the idea of duty occupies a high place in the Apostle's thinking. He is forever insisting upon the faithfulness of his converts to himself and to his teaching. But, in him, even all this is secondary. The disciple's controlling sense of duty is the inevitable issue of his overmastering faith. . . . "the substance of things hoped for: the evidence of things unseen."

The R.V.S. substitutes the word "assurance" for "substance," and goes on to speak of the "conviction of things not seen." But one's assurance



of the reality of God, one's certainty of the redeeming power of the Risen Christ, one's vivid experience of the fellowship of the Holy Spirit, has within it the very quality of substance. This is the "stuff of life." This is the Power which at once makes us free, and inspires us with the capacity to overcome all things that seem to be against us. This is the "Faithfulness" which at once undergirds the total activity of the believing career and opens the way to the fulness of the Vision of God.

"Therefore, . . . let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God."

editor into confidence. So we have a sort of pastoral ministry and counselling by mail. It moves me deeply—this side of the work—but it is very demanding, and much as I like it, I try always to point the writer to his or her natural confidant, the home rector.

We have worked in two war periods and have done and are doing our best to give chaplains in the Armed Forces material they need for their particular ministry. We have, in fact, done this in such large volume as almost bankrupted us, but for gifts that good people send in for our Chaplains' Fund. The same can be said for kind help given to our Braille publications which have gone out free from the beginning to the blind, and for our free supplies for chaplains to prisons.

Whatever your Editor prints, I do hope he will include our heartfelt thanks to the thousands of parish clergy who steadily order and use our literature. They are of all brands of churchmanship and I believe most of them trust us to avoid favoring any party or stressing controversial matters, and that we honestly want to provide literature of basic Church-wide usefulness.

We have a huge file of letters from all over the country and abroad. Many bring much needed gifts; most of them touchingly grateful; some brickbats, of course; but best of all,

assurance that people pray for our work. Incidentally, we have thousands of readers in Canada and in other parts of the world—the spread is really astonishing. And many of our most devoted supporters are outside our own Church.

Canon Symons, the original editor, is carrying on downstairs, retired, but still overseeing Braille and our Relief Work.

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# THE ROMAN WHO KNEW HIS BIBLE

(CONTINUED FROM PAGE 22)

God, until the day on the road to Damascus. But did he, in actual fact?

The beginning of St. Paul's theology was in that traumatic but therapeutic event on the way to Damascus. He was blinded that he might see. Then he began to understand that theology is an examination of what God has done, and that salvation consists in no kind of examination, but rather in the soul's cleaving to what God has done—and is doing. He saw that salvation begins when God knocks you down. He saw that salvation is by grace, freely given by God. He saw that faith is by grace, justification is by grace, holy living is by grace, holy dying is by grace. Yes, and being raised up again at the General Resurrection is also by grace. The pity of it is that man so often has to be knocked down before he sees all this.

According to St. Paul, external righteousness and ecclesiastical conformity are in themselves insufficient to save. But this does not mean that St. Paul intends to say that it doesn't matter what you do and that it doesn't matter whether you are a Churchman or not. St. Paul found out that when you really admit the grace of God into your heart that you will want to do what is right, and you will be drawn to the Church as inevitably as steel is drawn to a magnet.

The faith that alone secures our

acquittal before God's tribunal immediately proceeds to a life of good works and Church loyalty. Faith issues in love and hope. Those who are inclined to argue this point leave us with the same impression as would those who argue whether or not ice cream is cold: we suspect that they are discussing something they have never experienced.

St. Paul holds that the reconciling, healing life and death of Christ is the answer to humanity's dilemma. The symbol of this reconciling work is the Cross. Man who cannot save himself in any really ultimate sense, is in need of a Saviour. He cannot atone for his own sins, for even his efforts at atonement are tainted with self-regard. Therefore, he can but surrender, and throw himself at the foot of the Cross. Only by thus dying to self will he live unto God.

Yet, St. Paul is also a strong Churchman, and is definitely committed to the sacramental principle. In the Holy Supper the Church shows forth the Lord's death until He returns. In Holy Baptism a sinner dies unto sin, only to be raised up instantaneously for a life unto God. Through it all, the Churches must be supervised, nurtured, given pastoral care, sometimes admonished and even scolded. Presbyters must be appointed, widows must be given something to do, class distinctions within the walls of the sanctuary must be ignored. The sovereign grace of God has every kind of practical implication for every detail of life in the Hallowed Community.

The conversion of Saul of Tarsus, whom we know as St. Paul the Apostle, was perhaps the greatest thing that happened to the Christian movement since Pentecost. This great thinker and theologian, who is rightly considered the patron of all other theologians, this Roman citizen who knew his Bible well enough to see what it really does mean, set the world on fire—with a fire that will never be put out. END

## FACING A BARRIER

(CONTINUED FROM PAGE 28)

many reasons against such marriages. You, on the other hand, merely want to get to know different boys and have nothing so permanent in view! Give your parents that much credit, though. They are trying to do what they think is best for you and to protect you from what they believe will lead to unhappiness. Always remember that while you do not always

(CONTINUED ON NEXT PAGE)

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agree with them, they are acting out of love for you.

It might also bring about more understanding if one day you point out that when you go to college, or out into the world of business, you will meet the very people they are trying to prevent you from knowing, and that it is good for you to know something about other points of view now. There is a danger, however, that you

## Seeking An Answer?

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may not have considered. Some people are so anxious to take up the sword to fight for the unpopular that they are prejudiced in the other direction. They say (unconsciously) that because a person is of a faith which is not welcomed, or of another race, therefore he or she must be a fine, interesting and ill-treated being! This is not so. There are worthy and less worthy representatives of every creed and race. What we need is to think of each other as *persons* and to see each other as people rather than as a member of a particular race or believer in a certain creed. Have you noticed how much less those things seem to matter when one comes to know a friend really well? Sometime we might discuss the importance of this in a marriage, but that was not your question, and would raise many other problems.

Supposing you have gone more than half-way and have tried to understand what makes your parents feel as they do, and still you make no headway, then I think you must agree to disagree. It is their home, and they will want to have a say about the people you bring into it. If they refuse to let you bring certain friends home there is no need for you to be unkind to those people at school or when you meet them socially.

Remember, one day you may be a parent. There is your chance! Make up your mind that you will never let other human beings, even through chance words, have large black and white labels tied to them! Then your sons and daughters will have an opportunity to grow up seeing everyone as a child of God. And meantime, keep your temper, for a good cause is almost never helped by getting angry with those who think differently. Will you write again and tell me what progress you made?

Dear Mrs. Chaplin:

Enclosed is a pamphlet called "How to Read the Bible." I hope this is the one you were asking about in a recent copy of Episcopal Churchnews. Please accept it, as I have another copy.

Mrs. E. L. (Ohio)

DEAR MRS. L.

This was a very thoughtful thing to do, especially as I have not found the American agent for the English pamphlet of the same name mentioned in a previous issue. It is always most encouraging when readers will take a hand like this; and I thank you very much.

To readers: The pamphlet is an excellent one for those who want to study the Bible systematically. It is published by Forward Movement, 412 Sycamore Street, Cincinnati, Ohio, at 5 cents a copy. END

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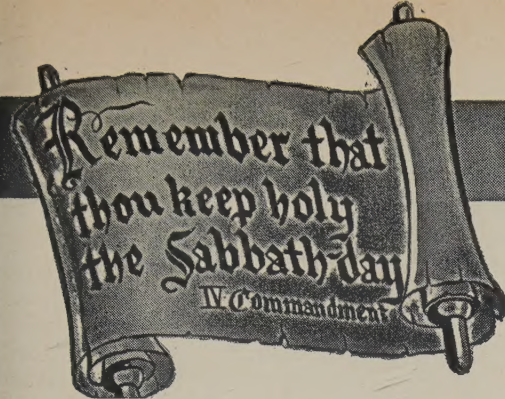
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# Church Directory

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Day;

HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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8:45 HD); MP 8:30; Ev 5:30  
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**HEAVENLY REST** Rev. John Ellis Large, D.D.  
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Tues & Hd HC 8:15; Thurs HC 8:15 & 12 N.  
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HD HC 12; C Fri 4:30 & by appt

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